



# The ARYAN PATH

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51, ESPLANADE ROAD      .      .      BOMBAY, INDIA



# THE ARYAN PATH

51, Esplanade Road, Bombay, India

17, Great Cumberland Place, London W. I.



**CONTRIBUTIONS:**—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors, to whom they leave free expression of opinion.

**CORRESPONDENCE:**—Letters from subscribers and readers are welcome, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of THE ARYAN PATH.

**SUBSCRIPTIONS:**—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price: In India, single copy As. 12; per annum Rs. 6. In Europe, single copy 1s. 6d.; per annum 12s. or equivalent. In America, single copy 35 cents; per annum \$3; all post free. Back numbers are obtainable on special application.

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THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

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# EAUAS

Point out the "Way"—however dimly,  
and lost among the host—as does the evening  
star to those who tread their path in darkness.

—*The Voice of the Silence*

## THE ARYAN PATH

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VOL. VIII

DECEMBER 1937

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### MAN, THE KNOWER

The extent of ancient Aryan literature even as reckoned by Western Orientalists, is so great as to exceed that of all other peoples combined. And there is ample reason for the surmise that there is much more of it than is even known to them. Beyond all this are the truly Occult records, of which only stray hints have been permitted to reach exoteric ears, ecclesiastical or lay. A whole library of translations exists in English and other European languages, but their sum total is only a fraction of the manuscripts known to date back to distant periods. These written records themselves contain indubitable evidence that for ages preceding them a certain class or caste had for its duty the oral exact transmission from generation to generation of the teachings descended from a past then already so remote as to be traditional to all but the initiates of the mystery school.

Even as accessible to the student of to-day, the chronological tables of these Aryan forbears of the whole white race are so vast as to overwhelm the Western mind. That mind has been stunted since the days of the Church Fathers, in all those directions where another kind of knowledge has been the preoccupation of a whole people for unknown millenniums. What has been translated contains unmistakable indices that the astonishing developments of modern physical science have long, long been anticipated, and that what the West has been really only rediscovering, step by step however rapidly taken, was not only known before, but is only a portion, a small portion in truth, of the accumulated experiences of the human race.

The now almost forgotten early reports of the Royal Asiatic Society embody (or embalm) astounding comments, the most intriguing hints—and these from men as alien in



metaphysical as in physical hereditary disposition. Add to this the disclosures still to be read out of Marco Polo's amazing career, which was the germ-plasm for that of Columbus. Add again the if anything still more amazing first-hand experiences of Abbé Huc and Louis Jacolliot within the last century, along with those of many other explorers of "the *mysterious East*". Add, also, the psychological fascination which, from their earliest contact, has been felt by European soldiers, traders, missionaries, travellers, and plain exploiters, in measure ever crescendo for the past three centuries. Finally, add "the invisible influence" which has led to the almost incredible labours of European and American Orientalists, and to the inner attachment of still living men or the thousands of foreigners the world around. To all these, India, modern as well as ancient, is, to apply a phrase from *The Voice of the Silence*, "the abode of the World's Mother" in a sense and to a degree they cannot explain even to themselves.

The intellectual permeation of the West by the East is the outstanding psychological phenomenon in the expansion of modern thought, and the quickening of the heart in aliens is a spiritual efflorescence which should excite more than feeling. It calls for profound reflection by the student of human nature, by which modulus alone can the synergy of mind and heart be consummated, and near-at-hand cyclic changes be fitly reborn.

The great, the surpassing service rendered by H. P. Blavatsky to

"every friend of the human race" needs to be, must be, far more widely apprehended by scholars, theologians, scientists, writers and *thinkers*, than has so far been the case. Her writings are veritable charts to every would-be traveller into the No-Man's-Land of philosophy, religion, metaphysics, and, above all perhaps, in the psychology which has to do with the coming events whose shadow and eidolon are already cast in distorted perspective on the race-mind.

The world of the cultured as well as of the average mind knows of Mme. Blavatsky's career and teachings only (1) by hearsay, and (2) by the visible extravagances and follies of those who because of their claims and pretensions, are assumed to represent her mission, her message, her objects. Neither source is in any sense a dependable testimony for critical judgment of values. It is one of the mysteries of human nature which Occult psychology alone can clarify, that mankind is predisposed to prefer information to knowledge, *ex parte* testimony and opinion to first-hand evidence and evaluation. A greater mystery still is the almost universal tendency to accept at face value the credentials of those who profess to speak with authority on matters of the utmost concern to humanity—matters which determine the destiny of the individual as well as the race, and on which the race now, as in the past, is actually in entire ignorance, or, worse yet, is the victim of misunderstood psychological experiences.

All this is "no new thing under the sun"—as if the recognition and

passive acceptance of the fact were a sufficient "plea in avoidance" of the reign of Law in everything and in every circumstance. What should be inferred is that these "sins of omission" are not individual only, and therefore should not be regarded as sanctioning the condemnation of any person or party. They are the *collective Karma* of the race. That they are such is illustrated not merely by the presently visible degradation of the exoteric theosophical movement, but by the degradation and prostitution of ideals and ideas in every field of human interest and necessity. They are witnessed throughout the whole course of human history and tradition so far as these are accessible. It is as incredible as it is, alas, true, that the Church Fathers should have fastened upon the European soul and mind a theology and a psychology which are the antithesis of the Sermon on the Mount, of St. Paul's letters to the earliest congregations of Christians. The contrast is so sheer that even a child cannot fail to observe it in black and white—in Black on White—the moment he dares to undertake the comparison. "Christian Apologetics" constitutes something that itself calls for apology, for redress, now as much as in the ruinous early centuries, a part only of whose effects has as yet been visited upon mankind in its first cycle of reincarnation since those fateful gestatory years.

Subjection to the psychological aspects of the Law of Retardation is characteristic, not merely of Christianity, of Græco-Roman civilization. It is all too plainly evi-

dent in the extant records of every people and of every culture—and so, a matter for self-study, for self-judgment, for self-correction by every member of the human family capable and willing to face the whole problem of man's place in nature, of each man's duty to the race to which he belongs.

What is actually impending is a change in the constitution of the human mind, an alteration of waking human consciousness on a grand scale. Who recognizes the imminence of this stupendous fact, or its potential bearings on the near future of the whole of our humanity? Even the believers in and exponents of the many doctrines and dogmas included in the general expression, Karma and Reincarnation, have, with extremely rare exceptions, but more or less materialistic conceptions of World-changes and World-deliverance.

Such sweeping assertions as these are made of necessity quite as much as from deliberate intent. They are, assuredly, not made either for acceptance or rejection, but to invite, to arouse, to provoke *questioning* on the part of as many minds as possible. Negatively speaking, multitudes of men are ready for "the new order of ages" in that they have already weighed and found wanting the conventional systems of thought and their visible results. Such "rebels against the established order" must necessarily take a recreative or a destructive attitude toward the existing civilization. Without other focus of perception than of deeply-embedded evils, without other knowledge on their own part than



that of their present "lords and masters", they must as necessarily struggle to destroy as the prelude to reconstruction—and thus merely repeat the errors of the past. Good and evil are everywhere almost inextricably intermixed, so that such minds are all too apt unknowingly to bring about social suicide by destroying the good which they do not see in their determination to destroy the evil which they do see.

On the other hand, profoundly searching observations, such as those of the ignored Pareto, the forgotten Benjamin Kidd, the monumental Hoover Report, and many others, are shelved along with the immense literature of sociology, remembered and consulted only by the psychological antiquarian or didactic student. The dreamers of better things, however ignorant or misled, are the only *volunteers* on the "dark and bloody ground" of human progress. All others are mere academicians, mere hostleries of ideas, mere conscripts in the warfare of Souls. Is this an assertion without warrant?

Not to go back of the American and French Revolutions; not to look farther than myriads and millions have witnessed with their own eyes, heard with their own ears, during the history made and in the making this last quarter of a century—what has happened and threatens to happen? Are even the best disposed and wisest of the custodians, the apologists for "things as they are", any more competent to deal with the disorders of the race than those who would subvert the civilization?

A thousand years of French history is compressed in the epitaph that

"the Bourbons learned nothing and forgot nothing". Is the history of the *ancien régime* peculiar to France alone? The struggle of Pitt and Paine is more than an epitaph. It epitomizes the two polarities of destruction and reconstruction—the one for, the other against, the self-preservative instinct of the "upper classes" at the expense of the "proletariat".

Shall the whole world now take the course of the American or of the French Revolution? Or shall the well-disposed of whatever country, class or condition, recognize the need for another, a truer, a more plastic conception of the Eternal Verities as the real substratum and support of any and all practical efforts to subserve the common welfare? All know the mistakes of the past, the risks and dangers of the present, are well aware of the failure of the *will* rather than of the motive. Is it not time indeed for the same derring-do in peace as all men manifest in war—the courage of convictions based on a better understanding of the spiritual significance, the moral stamina, implicit in the expression, "Universal Brotherhood"? The shallowest mind can sense what priceless opportunity was open and lost before the World-War, repeated and worse misused immediately following, the failure to understand even the inverted logic of "enlightened selfishness".

The work of H. P. Blavatsky and of Those for whom her sacrificial life was but "the moving finger"—that work was undertaken as similar work has been during recorded history; undertaken because the times were

ripe for her mission, because that mission was but the latest in a long series, all of which, according to the Occultism she embodied while among us, will culminate for our civilization in a future so near at hand that the children of to-day will witness and participate in it. To apprehend theoretically what is implicit in what she named the Theosophical Movement, is no preterhuman task for any normal average man. It requires simply that for the time being one should set aside his own hereditary and acquired views, should employ his faculties of perception, of reason, of discrimination, from another frontier than that of his own "habitual, empirical method of thought". Those who are satisfied with their bearings as determined by the "dead reckoning" of their own understanding and environment cannot be reached by anything but disaster itself—and then like the French *noblesse*, can only uselessly suffer the forfeiture of an escheated estate.

In ample part the facts available for consideration by the average man are as known or accessible to him as to the greatest Teachers of the race. The distinction does not lie in the facts, but in the judgment of their relative values, the disposition towards their use, *i.e.*, the motive with which they are surveyed, and, most important of all, the *will* deliberately to hazard "the self of matter" in the service of "the Self of Spirit". In this respect the great oppressors of human liberty—whether of body, mind, or conscience—have set an example of concentrated devotion to a determined object rarely to be found outside that of their opposite,

the great martyrs to the cause of human progression and perfection.

We forget that perfection itself presents two poles of human conduct. The Christ and the criminal are the only perfect products of human evolution. We ignore that in the soul of each man is present the image of the Divine, the silhouette of the Infernal. Humanity itself is a still undetermined embodiment of the one or the other. In each and in all is the constant voice of the silence—echoes from below, or breathings from above—swaying the individual and the mass, now in this direction, now in that. Sacrifice is the very essence and nature of all that is manifested. The Judas and the Peter, the Herod and the Pilate, the priest and the populace—did not they also make sacrifice as well as the John, the Christ, the Apostle, the martyr? Each receives the fruit of his own sowing, whether of wheat or of tares. Wittingly or unwittingly every man's every thought, word, deed, influences and affects for good or evil not only others but himself. And those influences do not perish with our forgetfulness of them, are neither compensated nor atoned for by our self-extenuations, our occasional moments of self-examination and repentance. They are cumulative, determinative of destiny.

According, then, to both the exoteric and the esoteric teachings of Mme. Blavatsky, as of all the Predecessors, manifested existence itself is a warfare between "Spirit" and "Matter". Humanity is the very "forefront of the hottest battle", because in the human being the struggle becomes with every succeeding incarnation more and more



definite and unmistakable. At each instant Man is confronted with the *necessity* for *choice*—a seeming and most wonderful paradox worthy of deepest reflection.

Three great Ages have passed away—the Golden, the Silver, the Bronze. Each of these represents a long, long series of individual, family, tribal and racial incarnations, on three distinct planes of consciousness. The present Iron Age, or Kali-Yuga (Black Age) began some 5,000 years ago. Who realizes that that epoch marked a change in human consciousness, a change which has passed from the volatile to the mutable, from the mutable to the fixed state—a state in which each mind, each class, each party, holds rigidly to its own notions as “the truth, the whole truth, and nothing but the truth”? Yet all the time we are well aware of the fundamental falsity of such an assumption; well aware that it is nothing but an assumption, however gilded; well aware that our conceptions of finality preclude our clear perception of reality.

In this respect who can doubt that the great rise of modern science has been due to its comparative freedom from dogma, bigotry, and consequent persecution for opinion's sake? Who can soberly doubt that religion, philosophy, education, sociology, have suffered declension or eclipse because of the spirit of intolerance? Who can fail to see that materialism is the direct outcome of comparison, not conflict, between religion and science based on their respective fruits? In science has been the spirit of freedom, in religion a spirit of domination. There is the same difference as in the

contrast of autocracy and democracy. Who would *choose* deliberately to be a slave, whether his servitude of soul be called spiritualism or materialism? Untold millions of men have lost all power but the power to suffer, and, in their despair, may be incited to inflict the like suffering on their “betters”. “They are as sick that surfeit with too much as they that starve with nothing.” Is there no warrant in the starving facts for a reconsideration of fundamental issues on the part of all those who love their fellow-men? A reconsideration that shall set aside for its purposes all considerations of self-interest?

According to the religions and traditions of every people, savage as well as civilized, there was once an era when, in the words of the eleventh chapter of *Genesis*, “the whole earth was of one language, and of one speech.” Then was the Golden Age of man and of civilization. How was it lost and how is it to be regained? All other problems are contingent, dependent, on our interpretation of this Occult statement and others like it with which all ancient teachings abound. The surpassing service of Mme. Blavatsky lies in the fact that she supplied mankind with an authentic, verifiable Glossary of human evolution, the evidences of which are to be found everywhere in every land.

Moreover, her writings contain sufficient constructive and creative statements of true Occultism to enable any sincere man to find his way to Self-knowledge in a sense we are accustomed to allot only to miracle, or to dismiss as mere utopian dreams and visions. All this, provided only



that the sincere man shall set himself to *learn* before he sets himself either to speculate or to appropriate. This calls for *will*, for will exercised upon one's own tendency to draw conclusions before the evidence is heard, weighed, compared. Quite as much as orthodox religions of every kind, have modern sciences and modern sociologies increasingly tended to reduce the great majority to a will-less, passive, nugatory round of existence. Out of this must come a great explosion or a great reform. If it is to be a reformation, the leading part has to be undertaken by those whose Karma has placed them in a position to learn. If it is to be an explosion, the disaster must come, as the French Revolution came, because of the Bourbon mind of "the powers that be", as typified in the phrase : *Après moi le déluge*—"After my time, the Flood."

The day, almost the hour, of the Flood of *psychism* is at hand—when the mass-mind, like the petrol of commerce, will become a controlled power, subject to the conscience, the reason, the will, the *Self-knowledge* of Man, the Knower—or its misuse and abuse will destroy the civilization. Those who are its victims or

its betrayers cannot be expected to reform themselves. Ignorance left to self for guidance suffers helplessly until the demagogue and the fanatic seize the opportunity provided by the malfeasance of those to whom the multitude has looked for instruction. Mohammed is recorded as having said that there are seven hells provided for the various classes of wicked men, and that the lowest of all is that reserved for the hypocrites of every faith. Who can doubt that cant and pretence are the garb of all too many whose priestly vestments are embossed with phylacteries stuffed with holy texts?

It remains to-day true as ever that it is in the *Mind* that the warfare of Soul is fought out—to complete victory, or to as complete defeat in the evolution of Soul. It is the Mind which is our tempter and Redeemer, our intelligent liberator and Saviour from irredeemable rationalized animalism. Without this *quicken*ing spirit, or the human Mind or Soul, there would be no difference between man and beast. *With* it, rightly understood and employed, the man becomes the Divine Incarnation—"The Knower of ALL SELF."

# BAHA'U'LLAH AND RAMAKRISHNA

## A COMPARATIVE STUDY

[L. E. Parker has travelled widely ; as a Government official and a newspaper correspondent he has lived in Spain, Germany, Switzerland ; for three years he made the native tribes of South Africa his neighbours ; for four years he laboured as a journalist in South America. In this article he writes about two teachers, one of whom influenced the Muslim world, the other the Hindu. Both have admirers and followers in the Occident. Both say to all men everywhere—"Choose what form ye will, remembering always that it is but a *form*, but let your worship be to the One God, Whom ye may know if ye but remember faithfully that He is the God in *all*, without preferences and without exclusions, and that true religion is service to Him in all forms of Life and Being." Both teach the religion of *bhakti*—faith and works. The difference pointed out by Mr. Parker is more nominal than real. However, he writes to us, "Personally I think that Baha'u'llah's ground plan of world fellowship covers most of the essential points on which such fellowship should be based."—Eds.]

It is a noticeable fact that during the latter half of the nineteenth century, much spiritual knowledge was given to the world, in different places and through different channels. It may also be remarked that this knowledge was specific, in so far as it presented the world with a new truth of existence, that of the universal brotherhood of man and the essential unity of the whole human race. Actually, of course, this truth is the basis of the eternal unchanging divine wisdom, but now at this period the time was ripe for its promulgation, because events were about to happen in the world's history, which would, whilst completely destroying the old world order, call for a new basis upon which to establish a new, wider and generally enlightened one.

The rise of Baha'u'llah (1830-1912) is accompanied by all the usual phenomena of the prophet. He is immediately suspect as a political revolutionary, and persecutions follow. At times, like that of the early Christians, his whole personality

seems to become possessed and controlled by an authoritative and prophetic spirit. He himself explains this :—

There are two stations for the Sun's rising from the Daysprings of Divinity. One is the station of unity and condition of oneness. . . . The other station is that of distinction, creation and human limitations.

The duality of man is thus emphasised, but Ramakrishna (1836-1886) expresses the same condition more simply :

So long as the stage of realization is not reached, it is better to regard the Lord as the Master, and oneself as His humble servant.

We know little of the early life of Baha'u'llah. He was of a kindly, generous disposition, by nature exceptionally gifted, and strongly attracted to the Babi movement. It is not, however, difficult to imagine the immense impression that must have been made upon a sensitive, generous and spiritually minded nature, by the persecution and



deplorable cruelties of which the Bab and his followers were the victims, and which have their parallel in the martyrdom of the early Christians. Similar forms of persecution were to follow in his own case, and these years of privation, hardship and confinement no doubt played an important part in his subsequent development. It remained for him to revive and promulgate the truth of universal brotherhood and interdependence.

Although his revelation was new to his times, it possessed a permanent quality, for we do not find any new truths during the course of our evolution, but grow into a realization of existing ones. As we do this, they become facts in our lives. Had the truth which Baha'u'llah proclaimed to the world, and which, through the untiring efforts of his successor Abbas Effendi, was elaborated and spread throughout the world, been promulgated earlier in its history, the world would have been unready for its realization. But Baha'u'llah, and others, were to appear at the right time, and although, as must of necessity be the case, every spiritual teacher comes in advance of the times in which he lives, he merely precedes events which are about to occur in the evolution of the world, and lays the foundation for a new order that is to come. Their advent is thus no accidental happening, and they always appear to prepare the way for what is going to come after. The vision of man is so limited by his consciousness of time, that he is incapable of comprehensive vision, and imposes his own limitations as a consequence. Baha'u'llah's mission was

essentially that of breaking down the barriers to human unity. To him, the whole world was a single body, having its existence in, and depending entirely for its existence on one universal all-intelligent Mind. In this great truth of universal brotherhood and interdependence, he perceived the key to human happiness. He perceived in it, not belief, but fact, not abstract theory, but actuality. He saw every human being as an integral part of the whole, and of equal importance to its integrity and proper functioning. He perceived that different nations bore the same relationship to each other as did individuals, that all were interdependent, being but the parts of this one Mind and one body. He perceived that if any one part warred with, limited, or selfishly deprived another part, the whole body would become disorganised, and would suffer. And above all he perceived that man-made barriers and restrictions were the causes of all the reactions which produced conflict, poverty and human misery. The world, he perceived, must be organised as a single unit, if men were to live in fullness and plenty, and to reap to the full all the benefits conferred upon them by a bounteous Providence.

At first sight the general plan laid down by Baha'u'llah and elaborated by Abbas Effendi, for bringing these principles into effect, appears of so idealistic a character, as to be impossible of realization. One is at once struck, after studying them, by the almost childlike faith and simplicity with which they are drawn up, yet there is firm conviction that they will come fully into operation, and

that within the course of half a century, when we shall be living in a totally changed world, one changed by our attitude towards it. This was foreseen by Baha'u'llah, who was aware of the psychological changes taking place in the world consciousness.

If we take the trouble to review only the past twenty years, it will be abundantly evident that already an extraordinary revolution has taken place in the general attitude of the civilized world, towards questions which were never for a moment doubted in Victorian times. International and personal problems have led the whole world to seek diligently for solutions the intellect could not provide, nor authority and precedent give. And to-day there is a universal turning towards Religion for guidance, not the old dogmatic religions of the past, but a new concept of religion, supported by science and a rational conception of the progress and good of the whole human race.

The teachings of Baha'u'llah and those of Ramakrishna do not differ greatly in essentials. But whereas the former was concerned with the evolution of a new and better world order, the latter was more especially concerned with the mystical way of individual attainment. Baha'u'llah is concerned with practical effects, Ramakrishna with God alone. Baha'u'llah claims to have been born to a divine mission, and to have been invested with the voice of authority; Ramakrishna, on the other hand, displays always the greatest modesty; indeed, it was not until considerably later in life, that he realised the necessity of giving the results of his

spiritual experience to others. His mission was not that of creating a changed outer order by laying down plans for its accomplishment; his object was that of helping men to realize themselves. It was always his simplicity, the spiritual influence he radiated, and his teaching of love so akin to that of Christianity, that attracted people to him. But just as Baha'u'llah insisted upon the unity of the whole human family as the one essential of happiness and world order, so also did Ramakrishna, but in a more mystical sense. The ordinary workaday world had no meaning for Ramakrishna. For the worldly minded he held out no hope as long as they remained worldly minded, or occupied with worldly affairs; complete renunciation of worldly desires was the first step necessary on the path of attainment of spiritual unity. Apart from this there was no hard and fast rule for everybody. It was his realization that different temperaments required different treatment, and must advance by different paths, that was of chief account. It was this profound understanding that drew so many, and such diverse people to him.

Had Ramakrishna lived in modern Europe, he would undoubtedly have been labelled an escapist, a convenient term, which may be applied to any one who turns away from the life of present-day civilization, with its intellectually created problems, in search of something better.

Psychologically his character and its development are not difficult to appreciate. In a man less spiritually minded, the adoration of womanhood, which he transmuted into an abstract



conception of a personified world-mother, a very vital and actual principle of the feminine attributes in nature, maternal love, sacrifice, tenderness, protection, intuition and all the other essentially womanly qualities, would have shown itself as a preference for the society of women, which would have responded to some tender and largely feminine quality in himself. In this, he would not have differed greatly from Jesus, the man, who seemed to find in women a quicker understanding, intuition and responsiveness than in men. In both these teachers, we find an almost feminine tenderness and sensitiveness. But would not a modern psychologist like Professor Jung maintain that Ramakrishna's possession by Kali in his transports of ecstasy was nothing more than possession by the pronouncedly feminine principle in himself? His experience is not unique, it follows the usual phenomenon of ecstasies, possession by the adored image, created from the imagination. Ramakrishna adored the world-mother, under the name of Kali. Had he been living in ancient Egypt, he would have adored her as Isis, or had he been born a Christian mystic, he would have adored her as the Virgin. He himself would readily have admitted this.

Ramakrishna thought only and always of Kali, until finally he had vitalised his conception sufficiently to give it life and substance. The case is by no means unique; it is the experience of Roman Catholic mystics. In Ramakrishna, as in many of his countrymen, this faculty became highly developed, and it be-

came sufficient for him to dwell mentally only for a short period upon any prophet of any religion, in order to create a vision of him. Ramakrishna interpreted these experiences to mean that God manifests Himself under many forms and names, and in different religious disguises, but that each is merely one attribute of Himself. But there was reason behind Ramakrishna's experiments. He wished to prove to himself that all religions represent one truth, and that through whatever form one worships, one is actually worshipping the one universal God, the one all-intelligent Mind or Consciousness, within which all living things have their being and sustenance. But in a dispassionate analysis of the character and development of Ramakrishna, one realizes that his hypersensitiveness made him strongly prejudiced in certain directions. It is said, for instance, that such was his horror of riches, that he could not touch a piece of gold, without being burnt. This too, it would seem, was a mental condition created by himself, and strangely at variance with the indifference advocated in the *Bhagavadgita* as necessary to the balance of the sage. We must, however, remember that every temperament has its own peculiarities, and that every teacher will, to a greater or lesser extent, be influenced in his interpretation of religion by his own peculiar attitude of mind towards it. Gold has, no doubt, its value as a symbol in the material world, and the important thing is to realize it as such, and to apportion to it its proper valuation.

## THE IGNORANCE OF SCIENCE

[Dr. Dorothy Turner is herself a scientist and she does not charge science with ignorance but proves "the admission of ignorance" on the part of modern science.

Like Waldemar Kaempffert in our February issue, she also looks "to the mystic quest" and spiritual experience. It must be pointed out, however, that in the ancient world, especially in India, the mystic was a scientist—experimentalist and researcher. Dr. Turner errs in calling statements in the Upanishads "a number of speculations"; nor are there contradictory and inconsistent teachings in the Great Upanishads; there are different points of view presented, so that the earnest enquirer, in his quest of ultimate Reality, may be helped. There is theoretical knowledge and practical research, in ancient mysticism as in modern science. Similarly the Vedantic teachers have developed not only "a monistic philosophy"; it is only one point of view—there are others. Truth is not contained in any one point of view, but in the right synthesis of Gupta-Vidya, the Esoteric Philosophy, the centre of the Cube of Knowledge. In that knowledge—science, philosophy and religion are synthesised. To grasp its teachings the Intuitive Mind is a requisite and the development of that faculty of the intellect is laid down in the discipline of Raja Yoga.—Eds.]

Mere facts have never led man far along the road to knowledge. From quite early times he has groped his way among the facts of experience and tried to find a reason behind the changes and chances of this bewildering world. Whence this universe? whence came I? and whither do I go? man has asked ever since the dim early days of recorded history; and his attempts to answer these questions have led him from the first crude anthropomorphic theories of the Creation to the multiple philosophies of the present day.

Let us take as our starting point those records of ancient India that are preserved for us in the Upanishads. There we find a number of speculations as to how this world began. Sometimes as in the folk beliefs of many peoples, the Creation is pictured as due to a Prime Being having the attributes of man; at other times, the universe is conceived as built up from certain substances as water and

food. Later the primordial substance is pictured as Breath or Space, while at a further stage of abstraction, the ultimate reality is conceived as the Brahman, a conscious Power or Principle pervading all things yet always eluding human understanding.

The recognition of this unifying principle formed the basis for a monistic philosophy developed by later teachers of the Upanishad schools. In their doctrine of the unchangeable Brahman in Whom all things have both origin and end, they emphasised the essential inter-relatedness of all parts of the universe, a conception which marked the beginning of centuries of thought concerning the structure of the universe and the nature of tangible matter. Speculations on these problems we find, for instance, in ancient Greek philosophy. Thales of Miletus taught that water is the primary element from which all things



come and to which all return. Later, as in the teachings of Empedocles, we find postulated not one element but four, earth, air, fire and water and that all matter was regarded as made up of one or more of these elements.

Such speculations were attempts to rationalise the manifold appearances of nature by explaining the complex in terms of the simple. In the same way, Aristotle, following earlier writers, sought to interpret the mysterious heavens by an analogy with the behaviour of bodies on the earth. He seems to have pictured the universe as a vast mechanical structure of concentric crystal spheres with the earth at the common centre. The planets were supposed to be carried round by these spheres and as Aristotle considered that continued motion needed a continued driving force he supposed that one planetary sphere was moved by the one outside it and so forth until the last sphere was reached. But to answer the question as to what moves the outermost sphere, Aristotle had to postulate God as the Unmoved Mover of the Universe so that his explanations had led to the unknowable.

The problems which confronted the Greeks persisted during the two thousand years which separated the ancient from the modern period. But when academic science, in the present-day sense of the term, came into being in the seventeenth century the stimulus to purely experimental enquiry was so great that the old philosophical difficulties were thrust on one side. The telescope and micro-

scope revealed new worlds to men's gaze; the great physical synthesis culminating in the work of Newton showed order to reign in the heavens as on the earth; new mathematical methods gave man fresh tools with which to work and it seemed to the French Encyclopædists of the eighteenth century that experiment allied to human reason could compel the universe to yield the last of her secrets.

This attitude was the result of the severe limitation of view imposed by the experimental method. As time went on, purely concrete problems occupied an increasingly large part of the field of scientific enquiry, and a stage was reached when the accurate determination of physical constants was the sole aim of many an experimenter. Men of science came to regard ultimate philosophical problems as merely irrelevant. Their outlook is exemplified by Kekulé who speaking in 1867 on the atomic theory stated :

The question whether atoms exist or not has but little significance from a chemical point of view, its discussion belongs rather to metaphysics...from the philosophical point of view I do not believe in the actual existence of atoms. ...As a chemist, however, I regard the assumption of atoms not only as advisable but as absolutely necessary.... Whether matter be atomic or not, this much is certain that granting it to be atomic, it would appear as it now does.\*

Kekulé thus regarded the atomic hypothesis as a convenient means of interpreting the facts of observation. This view-point became more generally recognized after the publication

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\* Quoted in I. Freund. *Study of Chemical Composition*. 1904. p. 624.

of the critical philosophy of Ernst Mach.\* According to his teaching, the function of science is simply a description of experience in terms of what Mach calls conceptual shorthand. The so-called laws of nature are simply generalizations made by man and consequently subject to revision or even to complete abandonment when the law has outlived its usefulness. No pronouncements are made as to final truth, and concepts such as space, atom and ether are valid simply as shorthand methods for describing phenomena.

The teachings of Mach certainly had the salutary effect of freeing experimental science from the entanglements of metaphysics. Unfortunately, however, the ignoring of evidence outside the scope of scientific enquiry led to a new kind of dogmatism in which such evidence was assumed as non-existent. This attitude has been specially noticeable in the biological sciences. Every one knows that the living body can be studied and its processes described even though science knows nothing of what life is ; and when the reactions of the living organism have been measured, the results in no way contradict the physical and chemical laws applying to non-living material. But as Professor Whitehead tells us † this is a very different proposition from the doctrine that no additional principles can be involved. And although the study of the chemical changes, heat changes and energy changes due to the living organism has led to successful results which might have been impossible if the living organism had been

regarded as a whole in all its bewildering complexity, yet the ultimate problems of the life process may for ever elude our grasp.

Indeed history seems to show that scientific advance has consisted largely in a re-interpretation of old problems in terms of newer concepts. The language of science has been rendered clearer although the essential mysteries have remained unsolved. But man, flushed with the success of his new modes of expression, has often overestimated their importance. In the nineteenth century, for instance, the *Elastic Solid* theory of the ether so dominated the imagination of physicists that to Lord Kelvin, the ether was the most certain of realities and to Heaviside, ether and energy were the only realities, "all else being moonshine". But though the physicists could interpret the properties of light and of matter in terms of the ether, to the question "what is the ether?" they could vouchsafe no reply.

Yet this admission did not hinder the spread of the doctrine of mechanism which pictured a self-sustained universe where every occurrence obeyed unalterable laws. It was a universe in which the so-called primary qualities of a body, its boundaries, shape, and size were thought to have an independent character and only the secondary qualities, those of colour, taste and sensations of heat and cold were thought to depend upon the mind. Among some individuals the doctrine resulted in an exaggerated respect for the conclusions of science. Among others, however, no-

\* E. Mach. *Science of Mechanics*. English translation, 1893.

† A. N. Whitehead. *The Function of Reason*. 1929. p. 9.



tably the poets and the mystics, it called forth a violent protest for they felt that science had robbed them of all they held most dear. To the mystic seeking for God within the secret chambers of his soul, the mind seemed of primary and not of secondary importance. No wonder that he fled with horror from those who would urge that human yearnings and human joys are merely due to the purposeless movements of little bits of dead matter.

But to-day we find that *mechanism has been played out* and physical science has now reached a stage in which the primary qualities are considered not as independent but as derived from the mind. This conclusion is a result of the theory of Relativity and it is interesting to note that *the old rock-bottom "realities" have been swept away by the very progress of science itself.*

Then again a new interpretation of that former "reality", matter, has been necessitated by the rapid advances of modern research. Once men could think as Newton did that "God in the Beginning form'd Matter in solid, massy, hard, impenetrable Particles....never to wear or break in pieces ; no ordinary Power being able to divide what God himself made one in the first Creation." But in the early nineteenth century, notions about atoms had to be revised. Chemists found that the atomic weights of the elements were in nearly every case in whole numbers, and Prout then suggested that all atoms are built up of hydrogen, the lightest substance known. Yet this hypothesis which takes us back to the ancient problem

of primordial substance, had to be abandoned when more accurate methods of experiment showed that atomic weights are frequently not whole numbers.

Curiously enough, the recent discovery of isotopes has brought about a revived interest in Prout's hypothesis. But we can no longer think of atoms as solid and impenetrable, for modern physics bids us regard the atom as an electrical system and as a structure with much empty space between its parts. The isolation of the electron and the investigation of radioactive substances have led chemists and physicists to regard the atom as a nucleus surrounded by electrons. Once it was possible to picture the nucleus as something "real", but nowadays we are left with hardly that much ground to stand on, for *we have had to abandon all our early notions of a substance.* Modern physics, in fact, leads to the conclusion that the atom nucleus is just a centre from which radiations spread. Matter is interpreted in terms of wave motion, and if we ask how there can be motions without some substance to be put into motion, we are left with an unanswered question.

Such then is the admission of ignorance to which modern science leads. Science indeed is not concerned with any assertions as to realities. It deals with abstractions. Certain factors of experience are taken into account ; while others, perhaps those most important to the inner life of man, are neglected. But now that we have shaken off that old bugbear of "reality" it is probable that æsthetic and moral values will no

longer be regarded as factors of experience which can be neglected. It is even possible that men of science will turn from their tenuous world of

abstractions to the mystic quest and through spiritual experience find riches never before dreamed of in their philosophy.

DOROTHY TURNER

## PANCHABHŪTA SĀDHANĀ OR BHUTASHUDDHI

[Dr. Raj Narain, of Lucknow University, writes the following Supplementary Note to his article on "Psychic Powers in Hindu Shastras" which appeared in our issue of July 1937. What is said here is an exoteric exposition, and the hatha yoga practice outlined is dangerous and must not be followed literally.—Eds.]

There are, according to Indian Philosophy, Five Primeval Elements (earth, water, fire, air, and ether-Akasha) of which the whole of Nature is composed. In man, these elements have, it is believed, centres of operation in the spinal column, at points which correspond to the position of the five spinal plexuses, called Mūlādhāra, Svādhishthāna, Manipura, Anāhata, Vishuddha, and Anjā. The process of purifying these elements in the body is known as *Bhūtashuddhi*. It is an essential rite in all forms of Tantrik *sādhana*. The *Mantramahodadhī*, *Taranga* I, lays down: *Devārchā-yogyā prāptyai bhūta-shuddhim samācharet* (For the attainment of competency to worship, the elements should be purified).

The initial step in the process of *bhūtashuddhi* consists in awakening the kundalini which ordinarily lies asleep in the lowest of the spinal plexuses, the *mūlādhāra*. The kundalini is roused by yogic methods. When so roused, she

is led up through the spinal column, absorbing as she passes through the various plexuses "the *bhūta* of each *plexus*, the subtle Tanmātra from which it derives and the connected organ of sense (*indriya*). Having absorbed all these she is led to the sixth or mind centre (*Ajnā*) where the last *bhūta* or ether is absorbed in mind, and the latter in the subtle Prakriti. The last in the form of kundalini shakti then unites with Shiva in the upper brain called the thousand-petalled lotus (*sahasrāra*)."

In yoga, the process of involution described above does take place with the result that ecstasy (*samādhi*) is attained. All *sādhakās*, however, are not successful yogis. Hence *bhūtashuddhi* in the case of the ordinary worshipper is an *imaginary* process only. The process of *bhūtashuddhi* is followed by the burning of the *pāpa-purusha* (the black man of sin), and by the bringing into existence of a new *Deva* body.

RAJ NARAIN



# THE CELTIC BRANCH OF THE ARYANS AND INDIA

[Ruairaidh Erskine of Marr is the author of *Changing Scotland*, *King Edward VII and Some Other Figures* and *Macbeth*. He is also the editor of *An Rósarnach* (illustrated Gaelic Annual). In this article he examines the origin of the early European races and their connection with the Asiatic branch. In the second volume of *The Secret Doctrine* Madame Blavatsky has examined the problem in a more sweeping way to which the interested readers' attention is drawn.—Eds.]

When we enter the twilight of European history we look as into a glass, darkly. Little is clear, the ethnic outlines are blurred, historic objects all indistinct, and time is much as it occurs and passes in a dream of the night. Here, three distinct sciences meet, philology, physiology and archæology, much as though they were explorers, bound by a common interest and engaged in a common quest—the seeking to lift the veil that obscures this faint and remote past from the eye of modern knowledge.

All three sciences have done much to make a little plainer to us the hidden secrets. As far back as we yet can go in European history, says the late Professor Rice Holmes, an apparently inextricable tangle of races confronts us. Always the different peoples that inhabit our continent seem to be in the melting pot : flow and flux, flux and flow of races seems perpetual ; and out of so much that is intangible, and seemingly evanescent, who shall think with reason to weave a strong enduring thread ?

Still, from this great welter of dim uncertainty one or two outstanding ethnic facts emerge, and on these we may lean with confidence the full weight of our conviction in their substantial truth.

“When or where the people lived who spoke the original Aryan tongue is not known with any certainty”, says Professor MacBain. Another says that “it seems probable that their home was somewhere in south-western Asia, and the time of their dispersion not less than three thousand years before Christ”. Fick holds that they split up first into two parts, continues MacBain, “answering to the modern Asiatic and European Aryans”. But since he is my principal doctor in respect of this matter I must quote him now at rather greater length.

The European branch of the great Aryan family

broke up into two divisions, named respectively the south-western and the northern. The latter included the Slavonic (Russians and old Prussians) and the Teutonic (English, Germans, Norse, etc.) races ; while the southern branch comprised the Greek, Latin, and Celtic races. The order in which they are enumerated above shows the order of their arrival in Europe : first came the Celts leading the van of the southern division, while the Slavs brought up the van of all. . . . At the time of their taking Rome in 390 B. C. the Celts would appear to have possessed, as they certainly did two centuries later, Northern Italy, France, Belgium, and part of Germany, most of Spain, Britain and Ireland. How much of the middle of Europe they then held is unknown, but that they did pos-

sess part of what now is Germany is clear from the names of places and also from the fact that the Germans have in common with the Celts many myths which must then have been absorbed by the Germans in absorbing the Celtic population.

The Celts then were the first of the great Aryan family of peoples to enter Europe, but they did not enter an uninhabited continent, for here were two races at least previous to their coming. MacBain observes that "the influence exerted by these previous races on Celtic customs and religion must doubtless have been considerable". And to this Professor Rhys adds that "no country in Europe is free from those gross superstitions which seem to indicate an underworld of barbarism and remnants of forgotten nations not wholly permeated by the culture" of the conquering Aryans.

There is no doubt that the Aryans who invaded Europe and reduced the people or peoples they found there before them, brought with them from the East a higher civilization than that of the folk they conquered. And though they did here and there borrow of the conquered races items of manners and customs, and weld these into their own, yet the constitutional robustness of the Aryan civilization was such that it was comparatively little affected by these vicarious borrowings.

In his monumental work on the Celts M. Hubert, lamenting the gradual dispersion rather than the "fall" of the Celtic Empire, observes that "in the last years of life that were left to it, the Celtic world shows the most complete picture of itself within the frontiers of Gaul". A

remark which is as good as a positive direction to the student that if he wishes to study as much as he may early Celtic culture he must turn to Gaul.

Though we do not know as much as we might wish touching the Gaulish pantheon and religion yet as regards the broad outlines of these two institutions our information is reasonably complete. Both resembled in their main features those of the Greeks and the Romans: thus, they all worshipped Mercury, Apollo, Minerva, Mars, indeed all the deities with which the "classic" world has long familiarised us, the sole Celtic exception and distinction being apparently Druidism.

Let us turn towards the other great branch of the Aryan family which is more particularly associated with the reputed birthplace of both divisions, India.

It has been well said that such key as may be had with regard to the early history of Europe, Celtic archæology supplies. Of all the different divisions of the great Indo-Aryan family settled in Europe, the Celts have preserved more visible traces of their Eastern origin. Let us illustrate this point.

In the first place, the verbal affinities of the Celtic languages with the principal dialects of the Indian peninsula are both numerous and considerable, and, what is more, they contain elements that are fundamental to both. Says MacBain:

The Celts ought not to have in their language ... any features inconsistent with their Aryan descent: they may have developed the outward and inward features of Aryan civili-



zation, according to the idiosyncracies of the Celtic race, but the essential Aryan characteristics ought still to be recognisable in the descendant Celtic languages.

With regard to religion : the Celtic peculiarity of Druidism, whose members, says Hubert, formed "a priestly class expressly entrusted with the preservation of traditions" is so marked in the West that, on the present theory, one would naturally incline to seek for some religious parallel to it (and parallel, perhaps, to the Latin Pontifices and Flamines as well) in the East ; and here, too, we find them, quite as strong as any that are to be had in the purely philological field. Certainly the institution of Druidism has several resemblances ; for the Druids show a striking likeness to the Brahmins, as well as to the Magi of Iran ; and these are far too strong and too close to be explained away by the popular wand of "accident", of purely "fortuitous occurrence", more especially when we come to consider an allied social practice—the Celtic practice of public fasting, of one man "fasting on another" in order, it might be, "to have the law of him" or it might be just to revenge himself on him.

This old Celtic practice is of undoubted Eastern origin ; and it is curious that the Irish alone, of all the Celtic tribes would appear to have preserved it to the West. But when I say "the Irish", I do not mean a Gaelic population so much as a Brythonic, that is, a "Pictish" one. We must remember that at one time Ireland formed a part of the "Pictish Isles". It is curious, says Dr. Douglas Hyde in his account of old

Irish literature, "to find the Indian practice of sitting *dharna* or fasting on a debtor in full force among the Irish as one of the legal forms in which a creditor should proceed to recover his debt", and to illustrate the point he translates from an old writing the following description of a formal fast made by certain holy men of Ireland on a King of Tara that was charged with wrong-doing.

They all followed the King, and came to Tara and they fast upon the King that night and he, relying on his Kingly quality and the justice of his cause, fasts upon them. In such a fashion and to the end of a year they continued before Tara, under the King's tent, exposed to weather and to wet and they were every other night without food, Diarmaid and the clergy fasting on (or rather against) one another.

The early laws of Scotland have not been preserved, but I have small doubt that the same practice formed a part of our civil code also. There are expressions in the Gaelic language as it is to-day spoken in my country which are hardly to be explained on any other hypothesis.

At a place now called Burghhead, on the northeast coast of Scotland, was found a while ago a remarkable series of sculptures on stone. In all, they numbered some thirty separate pieces, of which the Scots archæologist, Joseph Anderson, gives the following account : "This group consists of a series of rough undressed stones, on which the figures of bulls are incised" in a style of art which he identifies with certain other of the primitive sculptures of Scotland, though he does not say what their age might be, nor does he draw any comparison between these early Scottish sculp-

tures and certain forms of current Indian art. However, the sculptures are certainly extraordinarily well done and are true to life. But what renders these Burghhead "finds"—all which are ascribed to pictish talent—interesting above the common is, that the bulls might be Indian bulls as represented by Indian sculptors, so entirely are they incised in that manner; and, to heighten the strong resemblance, the figures on the Scottish stones are decorated with the curves following the lines of the great joints of the creatures, which is a common feature of the work of the Indian silversmiths. *Is fad an éigh gu Loch Obha*—" 'Tis a far cry to Loch Awe", as the Gaelic has it. Doubtless; but though it is a further cry by a deal from Scotland in the extremities of the West to India in the East, yet it is not so far, I think, that the call of affinity, of identity of origin, from one to the other is entirely lost to the ear, completely extinguished in the vast expanses of time and space that divide the two peoples. No one who sees these Burghhead sculptures and examines them with due understanding, can fail to be impressed with the resemblance which is the subject of these few remarks.

It would be easy to draw other comparisons and parallels, as pregnant and interesting as the above, in respect of the Aryans of the West and the same great people in the East. In

music, in social science, philosophy, letters and culture in general and even as regards the forms of civil government, the resemblances I speak of are more numerous than the points of difference, of dissimilarity; and, considered in the gross, the first are of far greater weight in the scales than the second. Still, though he have the best will in the world to it, and learning and understanding sufficient to the task, yet no man may hope with reason to touch in the course of a single brief writing more than one or two of the fringes of so vast and complicated a topic as that to which the present observations are addressed. If it was sentiment that moved the later of our two national bards to prophesy that,

It's coming yet for a' that,  
That man to man, the world o'er,  
Shall brothers be for a' that,

nevertheless, sure I am that it was a just sentiment, a noble movement of the soul on his part, and one too I think that was not, nor is, without a practical, an utilitarian side to it, despite all that may be said as to it by those whose habit is to decry sentiment and despise it. There is a spiritual and intellectual bridgehead betwixt East and West, and the Celts of Europe hold it, in the interest, let us hope, of the cause of mutual understanding and enduring amity in respect of the Aryans of the Occident and those of the Orient.

RUARAI DH ERSKINE OF MARR



## SILENCE AS A WAY OF LIFE

[D. S. Ramachandra Rao, M.A., M.B., Ch.B., M.D., while serving on the staff of a London hospital during the World War carried the message of Indian culture and social ideals in lectures to British and Colonial troops. Here he presents a vital aspect of Indian soul-culture.—Eds.]

Nature has been bountiful to us in India. It is only in perfect silence that we can appreciate some of her best gifts. That is why, perhaps, silence is the key to our civilization. Nature being so prodigal with her beneficence, so magnificent in her display, so varied and yet harmonious in her splendour, man finds himself speechless and lost in admiration of her stately and awe-inspiring manifestations. He cannot possibly imitate their grandeur, richness or sublimity in his daily life or in art. They are too great for him. In silence he yields to their enchantment.

The attitude of the average Indian towards life may be said to be similar to that of the "Muni", which word is derived from the Sanskrit *maunam*, which means silence. *Silence* is then the attitude of India towards life. Not the silence that is born of indifference, but the silence that comes of mature thought and experience. It is the silence that is opposed to noise or tumult. It is by no means an indication of indolence; it is the product of supreme activity. It is an instance of the stillness where waters run deep. Let us see to what extent the spirit of *maunam* is operative in the several spheres of life.

In the religious sphere the godly man is expected to be self-possessed—an embodiment of silence—a Muni. He avoids the noisy streets and the

crowded bazaars, and retires into solitude to commune with the Divine. He does not boast about his virtue nor proclaim his message to the indifferent. He maintains silence with regard to himself, but if there be any virtue in him, as he rests, dreams and meditates beneath a tree or in the recesses of a cave, he draws all sorts of people to him. The ideal Muni solves the difficulties of those who come to him perplexed, comforts those who come oppressed with sorrow, and succours those who ask his aid. He neither thrusts himself forward even to do an act of charity, nor runs away in cowardice when duty confronts him. Even the semblance of ostentation must be avoided by him who would tread the higher path. Vulgar display, fuss and volubility are indications of a lack of balance of mind. There is a silence which is opposed to hurry, worry and flutter. The strong man disdains to exhibit his strength, but he acts when the occasion arises. There is weakness in bluster : there is strength in silence. The Muni seeks no worldly renown, but the truth that will make him free. The Muni is by no means a perfected man, but he treads his rugged path in silence, with an attitude of non-interference, and rates things at their real worth and tries to perfect himself before he attempts to reform others.

In social life, too, the same ideal

holds sway. In the relationships between man and man, between man and woman, and between the individual and the community, the attitude is one of silence. Silence in fact fosters restraint. The Indian is very sentimental, but he keeps his sentiment under control. The most intimate relationships of life are swayed more by the ideal of repression than expression. When the emotions are deeply stirred, does not wisdom counsel self-possession? And self-possession is attainable only in silence. Even with regard to the daily routine of duties, one just accepts them and does one's best without hurry, complaint or ill-will. The feverish desire to alter the ordinary course of things and the mad rush to do everything oneself in one's own way—these are absent. No doubt individual initiative suffers by the rigid bounds set by caste; and the spirit of progressiveness based on competition is to some extent checked by it. On the other hand, Indian civilization is saved from the consequences of the inordinate desire to oust one's fellow creatures from their everyday pursuits and to elbow one's way to the front by every and any means. In silence are evolved determination and grit—qualities requisite to plod on in any sphere, for the good of the community rather than of oneself.

The struggle for life is not keen, since nature yields plentifully to man's efforts and the climate, too, is not severe. The congenial conditions have tended to make life simple and natural. It is India's great achievement that she has pledged her faith to simple living: some of her greatest

men and women live like the humblest and the poorest. The classes live very much like the masses and there is no marked clash of interests between them. The Brahmanic civilization has tended to simplicity of life. There is no country in the world where poverty is so little feared as in India. The national ideal sees no inconsistency between simple living and high thinking. On the contrary, it assumes that high thinking could not be maintained without very plain living. For it stands to reason that the mind engrossed with sensual gratifications and bent on vulgar display cannot rise to the demands made on it from the higher plane. In fact the discipline of poverty seems to be necessary for the spirit to soar in the realm of thought.

In personal as well as in domestic life care is taken to maintain simplicity in clothing, food and surroundings. The men and women of culture and refinement are supposed to eat the simplest food and be clad in the plainest clothes. The simple life may sometimes seem to border on the primitive, yet it is none the less complete in itself and beautiful. The Indian home may look bare to Western eyes. But the articles used in it are really beautiful. Every home, though it be a humble cottage, has its own supply of mats, carpets and *dhurries* of beautiful design and gorgeous colouring. The brass pots, bronze vessels and silver and gold plates of the home are often types of artistic perfection. Even the earthen jars and pots that can be picked up in the bazaar for a copper or two, are not devoid of artistic merit. The frontage of the home is swept and



decorated with white or multicoloured particles of broken rice or corn-flour in wonderful designs.

Nature herself is silent : her mighty works are done in silence. Silently she accepts her duties and keeps to her time and place in discharging her allotted tasks. So, in silence, is "dharma" fulfilled when it is imposed on the individual by social sanctions. The silent attitude towards duty has worked some important results in the industrial conditions of the country. The individual, to some extent, inherits his calling. Since he is born into it, he sets to work at it without wasting time in trying his hand at other things. So in due course he becomes adept in his task. The wonderful works of art in silver, gold, ivory and precious stones attest to the skill of the Indian workman. In all work that necessitates patience, perseverance, industry and skill, the Indian workman has no equal. In silence he evolves marvels out of the most unpromising materials, with nothing to aid but almost primitive-looking tools. He has learnt to discard all the needless paraphernalia and without self-advertisement he sticks to his work determined to do his best.

Even in the moral sphere, the ideal of silence is operative. Consequently passive virtues acquire greater import than active virtues. For instance, long-suffering, patience, gentleness and meekness, are considered more desirable qualities than downrightness, assertiveness, adventurousness and the spirit of domination. A non-interfering man is preferred to a busybody, and a man who can think and dream is more highly

thought of than one who is matter-of-fact.

So long as India was politically independent, silence, as the ideal of our life, did not seriously handicap us in the development of a civilization which stood second to none. India would have kept on dreaming her own dreams had she been left undisturbed by the outside world. She would have continued to evolve a picturesque civilization out of her ideal of silence, a civilization that would have corrected and perfected itself in the light of experience gathered in the course of centuries of mental discipline and spiritual aspirations. But that was not to be. She had been rudely shaken from her dreamy existence and the spell broken. Her virtues and graces had attracted the nations of the earth, who came on her with compelling force and made her yield to the inevitable, though reluctantly. Her own civilization had made her contented, self-contained and peace-loving. In a way, her dream was perfect and she wished for nothing else, except perhaps, for an increased knowledge of truth.

It was a very different matter when a Western people with ideals of life and standards of civilization of their own undertook to guide the destinies of India. The British are the most Western of the European nationals and perhaps, with the exception of the Germans, the most cool-headed and calculating. Their civilization is active and aggressive.

Nowadays India is called upon to choose between the Eastern and the Western ideals. Her own ideal of silence, on which she had built a

civilization, has helped her up to a certain point. But she has failed to achieve national solidarity and preserve national independence. From the unfathomable depths of silence India has drawn much which made her, at one time, the envy of the world. Silence has undoubtedly given her strength, solidity, reserve, thought-power and self-control. But her vision of the real which is invisible, and her reserve strength, will not avail her much unless she learns to throw her soul-force into the solution of problems visible and ephemeral but none the less actual and pressing. The Western ideal of ceaseless activity challenges her in

everyday life and thought. Activity has no doubt achieved much in the modern world ; but it lacks poise and stability—in fact, it misses the spiritual touch.

Would it not be possible to combine the Eastern ideal with the Western ? Could not the energising and ever-changing activity rear a lasting structure on the immovable foundation of silence and so achieve an ideal civilization ? In the meanwhile it would be thousand pities were India tempted to barter her soul, evolved out of the silence of the ages, for the flesh-pots, shaped out of the rush of the modern world !

D. S. RAMACHANDRA RAO

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## NOTHING FOR NOTHING

The law of compensation holds in every field of human activity. It is impossible to obtain anything of worth without a corresponding outlay of effort. Something for nothing is an idle dream. Those, for instance, who seem to have their living come to them without effort on their part are those who in the end pay most. The workers with hand or brain sell their service, which is of value to others—manual labour which builds civilizations, or mental energy, which makes the pattern for the building. But the willingly idle sons of the rich and the beggars on our city streets, they too must pay ; only the coin that they give, though valueless to the community, costs each one far too dear. They pay with their lost self-respect, with their forfeited manliness, with their squandered chances for

growth and development.

It is one of the serious blots on our civilization that society is so ineffectively organized that there is not work available for all. Providing for the jobless, however adequately, at state expense does not solve the problem. The victims of the dole are charged a toll only less heavy than the beggar pays.

How much better off is the man who has work and who puts every ounce of his energy into the task that his hands find to do ! Since pay for our living we must, let each man pay in the genuine coin of honest effort, so that his account may show a growing balance of self-reliance and of self-respect. No treasures that the world can give are worth the cost of these.

E. H.



## "SIGNATURA RERUM"

### CORRESPONDENCE AND SIGNATURE

[Keith Percy is a well-known educationalist of the Punjab, who pursues the study of Oriental philosophy and religion in his retirement, and offers to the reading public the fruits of his labour of love.—EDS.]

It is said of Tennyson that he was able at will to evoke a peculiar ecstatic state, a sort of a waking trance, by repeating his name softly to himself. At length, this apparent intensification of his individuality reached a limit, when he would become oblivious of his surroundings, and his own personality seemed to disappear, dissolve and fade away into a sense of "boundless being". He felt at such times that his powers of perception were clarified; all that was obscure before became suddenly light, and he became so conscious of his union with the Oversoul that death seemed "a laughable impossibility". In a letter to Professor Tyndall he described this condition as "no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind".

Blake too sensed the interrelation of the Macrocosm and the Microcosm when he wrote of seeing "the world in a grain of sand and a heaven in a wild-flower". Nor was Wordsworth unconscious of the same great truth revealed in contemplation, for to him "the meanest flower that blows" could give "thoughts that do often lie too deep for tears".

For ages the Yogis of India have been in the habit of inducing supersensual states, and, when the writer was in South India, he was shown a

book in Tamil written by an Indian sage in which there was an interesting diagram showing how the Yogi, in the state of trance known as Samadhi, sees, as it were within his extended consciousness, the whole of the universe; sun, moon and stars, and all their complicated orbits.

We read that some of the greatest Christian mystics induced this cosmic consciousness by a somewhat similar process. It is reported that the celebrated German theosophist, Jacob Boehme, became "illuminated" when his gaze was caught by the brilliant reflection of sunlight from a burnished pewter dish. Ignatius Loyola's contemplative moods were produced by gazing into running water, and Henry Suso did not disdain the use of a polished disc to effect the same result.

It would seem that the knowledge of the interrelation between the material and spiritual worlds, gained during such states when the Subliminal Self takes control, lies at the root of the doctrine of correspondences, of which we have the earliest intimation in the inscription on the famous smaragdine tablet attributed to Hermes Trismegistus. According to the legend, this tablet, said to have been unearthed from the tomb of the great Master by Alexander the Great in Hebron, bore in

Phœnician characters the sentence :— "That which is above is like that which is below". The fundamental truth of all esoteric teaching is the repetition on the cosmic plane of all happenings on the spiritual plane, and Madame Blavatsky, the accepted authority on these matters, declared analogy to be the surest guide to the comprehension of the relationship of the Microcosm to the Macrocosm.

According to Eliphas Lévi, this doctrine is embodied in the symbol of the two interlaced equilateral triangles, familiarly known as the hexagram or "Solomon's Seal". The triangle with its apex upwards represents the Divine Trinity, while that with its apex downwards is a glyph of the reflection of the Divine Trinity in man; his body, soul and spirit in the exoteric sense, but the "immortal triad" in a more concealed manner. The upper triangle is also said to symbolise the ascending fire-flame of the spirit and the lower triangle then stands for water—the universal symbol of the soul and of primal matter, the Hyle of the sages and, in a sense, the ether of modern science. The hexagram thus becomes a symbol of the created universe regarded as a theatre for the staging of the great drama of cosmic evolution and human development, where the monadic beings are the actors, and where the "acts" are of æonian duration.

It is a commonplace of biology that man, in his embryonic development, repeats the stages of his evolution from the lower animals, but students of occultism further believe that human life-history also summa-

rises in a similar manner the evolution of the cosmos from age to age. This relationship is outlined by Madame Blavatsky in her *Secret Doctrine* where she says :—

Man...lives through his life-cycle, and dies. His "higher principles", corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between two chains. The Man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles; and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings. (Vol. I. p. 173)

Readers of the Kabbalah will be familiar with the concept of Adam Kadmon, the Cosmic Man, in whose image, after a certain mode of interpretation, humanity, typified by the earthly Adam, was created. "Every atom and every group of atoms", says Meade in *The Gnosis of the Mind*, "every limb and joint and organ, is laid down according to the Divine Plan; the body is an image of the Great Seal, Heaven-and-Earth, male-female in one".

Students of astrology will call to mind the correspondence between the attitude of the child in the womb at the point of delivery and that of the Cosmic Man as he lies in the encircling belt of the zodiac with his head in Aries and his feet in Pisces, the intervening constellations, or more properly "signs", being said to "rule" the intermediary parts of the human body. It may seem strange and fantastic to connect the sign of the Ram with the head, but, according to the authors of *The*



*Perfect Way*, a work based on the Kabbalah and claiming to expound the esoteric doctrines of Judaism and Christianity, the ram was considered the symbol of intelligence.

Hence the frequent portrayal of the representatives of Hermes and Thoth with a ram's head. For by this was denoted the power of the faculty of which the head is the seat, the act of butting with the horns typifying the employment of the intellect either for attack or defence. The commandment to cover the holy place of the tabernacle with a ram's fleece implied that only to the understanding were the mysteries of the Spirit accessible.

A similar method of interpretation would presumably serve to connect the remaining signs of the zodiac with the rest of the organs of the body.

As the tabernacle in the wilderness had been built by Moses in accordance with specific instructions given him by Jehovah on Mount Sinai, and as the plan of the tabernacle was repeated in the design of the Temple at Jerusalem, the Kabbalists saw in the latter a physical representation of the great Cosmic Temple or Heavenly Jerusalem, and a means whereby "the invisible things of God are understood by the things that are made".

Philo and Josephus saw in the form of the tabernacle and, of course, in that of the Temple at Jerusalem, an image of the Universe. They interpreted the cubical *Sanctum Sanctorum*, accessible to none except the high priest, and to him only once a year, as a likeness of the highest empyrean or abode of the concealed Deity. They considered the holy place and court with its brazen

"sea" symbolical of the ocean; the golden table of shewbread with its twelve loaves represented the twelve months of the year as well as the twelve signs of the zodiac; and the four materials out of which the curtains and tent-walls were woven denoted the four elements. It remained for the Kabbalists of a later age to construct an analogy between the four consonants of the Tetragrammaton, the four "worlds" or planes, the four "compartments" (counting the ark as one) of the tabernacle, and the mysterious fourfold constitution of man—physical body, mind, soul, and spirit.

When the invention of the microscope revealed the organic cell the law of correspondences was used by the Kabbalists to show how again, in the structure of this minute organism, the Hermetic axiom, "As above, so below" was exemplified. Writing on this, Dr. Anna Kingsford, who may be termed the last of the Christian Kabbalists, says :—

Thus does the science of things material and transient present us with the image of things substantial and eternal, and thus does knowledge of the phenomenal minister to the divine Gnosis. As is the Microcosm, so also is the Macrocosm. As is the Cell, so is the man, so is the planet, and so the Solar System. And in all, the order of creation is set forth in the opening chapter of the truly Hermetic book of Genesis; the work of the "fourth day" being in each the manifestation of the Sun—the nucleolus or Central Spirit of the System—by the polarisation of all the elements of the system. And so of the whole of the Cosmos mystically termed the "Grand Man". The nucleolus is the Macrocosmic God; the nucleus is the Divine Substance, the heavenly Waters upon and within which

moves the Spirit of Life, that is, the nucleolus ; the protoplasmic fluid is the manifest ether, interplanetary as well as intermolecular, the medium of light, heat, and electricity ; and finally, the cell-membrane is Matter in its visible and tangible condition.

Pursuing the analogy further, and in a manner which would have appealed to Dr. Kingsford, we might say that the recently discovered chromosomes containing the factors determining heredity correspond to the "seeds of Karma" which pass from life to life.

The doctrine of correspondences in its turn gave rise to the doctrine of signatures, *Signatura Rerum*, elaborated by Paracelsus and later used by Jacob Boehme to expound his system of mystical philosophy, but first finding expression in the *Zohar* or *Book of Splendour* of the Kabbalah. Here it is written :—

The mystery of the earthly man is after the mystery of the Heavenly Man. And just as we see in the firmament above, covering all things, different signs which are formed of stars and planets, and which contain secret and profound mysteries, studied by those who are wise and expert in those signs : so there are in the skin which is the cover of the body of the son of man, and which is like the sky which covers all things, signs and features, which are the stars and planets of the skin, indicating secret and profound mysteries.

Hence we learn that signatures are signs whereby the initiated can read concealed qualities, and they are the rock-bottom of all delineations in the sciences of physiognomy and cheiromancy.

The laws of correspondences and signatures are very intimately associated, and they reached their

acme of development in the sciences of astrology and alchemy, the latter borrowing largely in its symbolism from the science which claimed to read the fate of men and empires in the "signs" of the heavens. Thus the sun is the symbol not only of spirit but also of gold, the "king of metals". As Mercury is the planet nearest the sun it was thought possible to transmute quicksilver into the royal metal, and the ease with which an amalgam is compounded of the two metals, mercury and gold, strengthened this supposition. Copper, the metal of Venus, the planet adjacent to Mercury, and which is easily coated with a film of quicksilver, was the next best metal to experiment with to achieve the *Magnum Opus*, though we do find records of some of the alchemists attempting to transmute lead, the metal of Saturn, the planet which lay on the confines of the solar system in the Middle Ages when alchemy was a subject of serious study. In later days, when repeated failures in physical alchemy had convinced the avaricious of the futility of transmutation, the science was raised to a higher plane, and the operations of alchemy became symbols of spiritual processes whereby the baser elements of man's moral nature could be "sublimated" (a word similarly used in modern psychology) and perhaps transmuted into the "royal metals" of gold—spiritual insight or intuition—and silver—creative intelligence. It is in the light of this exalted symbolism that one must interpret such a work as Jacob Boehme's *Signatura Rerum*, in which an attempt is made to de-



scribe the way of divine union in the alchemical language derived from Paracelsus.

Physical alchemy, needless to say, is as dead as mutton, though in the light of the new views concerning the structure of matter, transmutation is considered within the realm of possibility, though hardly likely, apart from the economic undesirability of manufacturing gold, to be more than an expensive laboratory experiment. But the doctrine of signatures is the foundation of the science of astrology, and those who have devoted any time to the serious study of the subject must admit that the elaborate system of symbolism forms a splendidly connected whole, even if they do not acknowledge the alleged influence of the planets on mundane affairs.

Paracelsus was so familiar with the principles of signatures that it seems remarkable that he disdained the use of astrology for the purposes of prediction. He seems to have confined his study to what is now known as "esoteric" astrology, and in this attitude he was far in advance of the fatalistic ideas of the contemporary practitioners of the art. It was he who said that the "stars incline"; they do not compel, and he believed that the truly wise man could "rule his stars". The astrologers of his day were content to interpret mechanically the aphorisms of Ptolemy and Placidus, but his genius saw more deeply into the mysteries of nature. He realised that

within the limits of a man's destiny his will is free, and he went so far as to say that the spiritually developed seer had no need for the adventitious aids of astronomical tables, as he could recognise the conditions of the inner stellar world by studying the states existing in his own mind. In this declaration he was giving expression to an idea which is gaining ground to-day.

With the advent of psychoanalysis and the interpretation of the symbols of the unconscious, the doctrine of signatures may be said to have undergone a sea-change and to have acquired a new lease of life in another sphere. It is now acknowledged by psychoanalysts that the psyche of man is bi-sexual and that there is a perpetual struggle going on between the male and female elements; between the *animus*, or conscious self, and the *anima*, or the unconscious. The study of the symbolical drawings (or *mandalas*)\* made by neurotics who are endeavouring to solve their conflicts has thrown much light on the interpretation of the old cosmic myths and world-symbols. These are now regarded as projections on the phenomenal world of the adjustments and reconciliations that are for ever taking place within the soul of man as he struggles to free himself from the effects of the "pairs of opposites", in order to win that rebirth which is the goal of all spiritual evolution. Here too the old Hermetic axiom holds good, for the struggle between

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\* Readers will find some interesting European *mandalas* in *The Secret of the Golden Flower*, a translation by Cary F. Baynes of Wilhelm's German version of *T'ai I Chin Hua Tsung Chih*, an ancient book on Chinese Yoga. The book has a most valuable and illuminating commentary by C. G. Jung.—K.P.

the powers of light and darkness, between the Yin and the Yan, to borrow a figure from Chinese symbolism, is reflected in the human soul where the Ego as Marduk is for ever waging war against the unconscious, the Dragon of the Deep, in order to construct an inner stellar world where the conscious self can realise fulfilment.

The battle of life is fought on a Path that leads both within and without. Life is a great adventure and the heroic soul must advance without, for character can be developed only by struggling with and overcoming the vicissitudes of destiny. There must also be the equally perilous retreat within into the dim cavern of the unconscious, the haunt of many a demon and monster surviving from the past. With the new

knowledge as a lamp in the darkness the adventurous soul will be able to penetrate into the most withdrawn arcanum; and there within that secret shrine, where he and he alone can officiate as Grand Hierophant, he will learn much by interpreting the visions seen in the smoke arising from the altar of sublimated desires. Here too the soul will discover those age-old signatures which the æonic evolution of the race has projected like a phantasmagoria on the walls of the cave. If the brave soul faces the phantoms with the sword of the undaunted will, they will vanish, and he will be able to discern with clear and steady vision the truth that the outer and inner worlds are but One; also that the One remains for ever though the shadows of the reality for ever change and pass.

KEITH PERCY

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*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the interstellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode of the *moneron*, then passes from its *protistic* state into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard—how can man alone escape the general law?

—*The Secret Doctrine*, II, 153-154

# INDIAN WOMAN—BUILDER OF THE HOME

[Miss E. M. White is the author of *Woman in World History* and *The Philosophy of Citizenship*. In this article she makes a strong plea for unifying the ideals of Indian and English womanhood, for combining the sanctity of the "Home Woman" and the importance of the "Citizen Woman", for neither is complete by itself. The article is of value to the women of to-day, in the East and the West alike.—Eds.]

Those who contend that civilisation has been built by man not only mistake the meaning of civilisation but also fail to recognize its bases. And those who complain that woman is only now being allowed to take her part are not only being blind to facts but are also denying honour to women. If she had had no share in the vast evolution of humanity, which is civilisation, Woman would have shown but a poor, weak spirit unworthy of partnership with Man. The case, however, has been otherwise. Not the least of woman's contributions to civilization was her faculty of home-building and all that it implies of manners, child-rearing, cleanliness, cooking, and co-operation. This applies to all women, but especially to those of the working classes where one pair of hands, one heart, and one mind bear all the burden.

In the home are attained the first attitudes towards life—a word, a turn of the head, a look, can change or direct the outlook of a child, and touches here and there can guide little hearts. Nowhere can more be done to form character than in the home, so the point of view of the future lies there.

Preëminent in this high task have been the women of India, and the tradition of centuries continues. The relationship between husband and

wife is mirrored in the gods. Lakshmi, the wife of Vishnu, is thus described :—

.....the bride of Vishnu, the mother of the world is eternal, imperishable. As he is all-pervading she is omnipresent, Vishnu is meaning, she is speech ; he is polity, she prudence ; he understanding, she intellect ; he righteousness and she devotion. In a word, Vishnu is all that is called male and Lakshmi all that is called female....

and other gods and goddesses reflect human qualities, and depict men and women to themselves.

In the great Epics of India the ideal and duties of wifehood appear throughout. The *Mahabharata* says :

A woman is half the man, his truest friend—

A loving wife is a perpetual spring  
Of virtue, pleasure, wealth ; a faithful wife  
Is his best aid in seeking heavenly bliss ;  
A sweetly speaking wife is a companion  
In solitude ; a father in advice ;  
A mother in all seasons of distress ;  
A rest in passing through life's wilderness.

And Uma, when she is asked to expound the duties of women, answers :—

She should be beautiful and gentle, considering her husband as her god and serving him as such in fortune and misfortune, health and sickness, obedient even if commanded to unrighteous deeds or acts that may lead to her own destruction. She should rise early, serving the gods, always keeping her house clean, tending the domestic sacred fire, Devotion to her lord is woman's honour, it is her eternal heaven.



The story of Sita in the *Ramayana* is one long account of a wife's devotion ; and she is the ideal of Indian women, who pray, "Make me a wife like Sita ; give me a husband like Rama." In the Hindu marriage ceremony there is no promise of obedience from the wife. "Let us live together, and take counsel of one another," says the bridegroom. The subjection of the wife, however, is very real, though willing, but it inhibits that equal friendship which can bring the highest happiness in marriage.

Motherhood is revered, as a few quotations from the *Laws of Manu* indicate :—

"Let thy mother be unto thee like a god."

"A mother exceedeth in value a thousand fathers."

"The man who kisseth the feet of his mother finds himself in heaven."

The woman in India is Mata—the meter out of daily nourishment, the arranger of the household, on which civilisation rests. And the home-maker cares not only for material benefits but also for spiritual aspects, and the Hindu prayer to Aditi, goddess of the hearth, is :—

Thou restorest to the right way the man who has gone astray in the wrong . . . If we have committed a fault, if we have walked far from thee, pardon us.

The ideal of the woman as the home-builder persists into the present ; Indian women are wise enough to realise that the education they need should be as full as, but different from, that of men. At the All-India Women's Conference in 1928 at Delhi the necessity of Home-Science Courses in the curriculum of girls'

education was stressed by many speakers, and two years later at Bombay a Committee was appointed which drew up a scheme for home-science training which expresses the modern Indian woman's appreciation of the value of the old ideal together with the necessity of progress in its application.

In the West of late years the stress for women's efforts has been laid more on work outside the home. Women have been clamouring, partly from economic causes, for equality of opportunity with men for earning money, and for serving their country. The citizen woman rather than the home woman has been the ideal. The heart of the woman of the West is fired with the desire to better social conditions, and she is engaged with meetings and welfare work. Nor is this spirit of service confined to her own country, for peace and internationalism engage her thoughts and efforts. Hence in many schools the housewifely subjects are set on a lower grade than literary ones, even though the majority of the pupils will need home-training more. One reason is because the value of education for life is insufficiently prized, for all education begins in the home with the mother's first training. There is now more thought put upon the physical welfare of the little child and its diet, but very little thought is concentrated on the first dawns of intelligence and will, or on the attitude to things in general which can breed the good temper that is so vital for all affairs—in the home or in the nation. If a miracle could happen and all mothers were trained to train their children's hearts and minds aright from the

beginning, two generations could abolish war.

England and India might stand as representing the two differing ideals of womanhood, neither of them complete but both worthy ; neither contradicting the other but each stressing a different aspect. They are approaching one another and when combined they will not be far distant from the highest type of the womanhood of the future. The women of India must strive for more education on their own lines, and must enter into more activities outside their homes, so that their innate spirit of devotion may benefit their nation. In both these directions a beginning has been made. Professor Karve of Poona has spent his life in the cause of Indian widows, endeavouring to educate them and to enable them to remarry. Prejudice is still strong against this, even though Akbar in the early seventeenth century thought widows should remarry and wished to abolish widow burning. Professor Karve has also started a Women's University with a system of education peculiarly suited to Indian women. The Maharani of Baroda has said:—

An ideal feminine education, leading to a wider, freer life is difficult to realise. It must be one that will prepare its pupils for all human duties—those of the household, as mother, daughter, wife, and those of the State as useful members of the community. It must be practical as well as theoretical, physiological as well as psychological. . . . Beware of too literary an education !

Outward activities are also engaging the attention of more Indian women ; as an instance, some knowl-

edge of outer affairs must have been gained by the 5,000,000 women who were entitled to vote at the Provincial elections this year.

The West can learn of the East to regard the home as the centre of life, as it is in fact. The interest of the mother is of necessity in the future, and in her hands the future largely lies. Not to depreciate but to enlarge the sphere and influence of the home is a task that would enrich and hasten the goal of civilisation. Not less of outer activities but more of inner power does the Western ideal need. Womanhood as such dominates youth and the home, even though home-building may not be every woman's work. The qualities of womanhood remain, but their use and proportionate value change, and an ideal ceases to be such when it is reached and passed in the progress of the ages. The rightful position of our ideal is in front, changing and receding as it is approached, and thus offering fresh scope for effort and advance. In the West it is desirable that the phrase " woman's place is the home " should not mean a going back to the old limited sphere, but should mean rather an enrichment that enlarges the home to include the whole world in its influence, for the whole world is vitally concerned with health and comfort, with right feelings and sympathies, with habits of mind that form the bases of thought—all of which have their origins in the home. The Home Beautiful, the City Beautiful, the World Beautiful are a connected sequence, and Womanhood is the queen.

E. M. WHITE

## THE ANCIENTS IN THE LIGHT OF ARCHÆOLOGY

[Ralph Van Deman Magoffin is the President of the Archæological Institute of America. In this interesting article he remarks that the objects excavated by the archæologists must not be looked upon as "the beginnings of a civilisation but the products of a culture that had to be thousands of years old before such work could have been conceivably done". This statement is of more than passing interest, coming as it does from such an authority as the writer of this article. One of the difficulties in the way of the Occidental in appreciating the Eastern point of view lies in the fact that very generally origins of civilisation are looked for in barbarism of primitive races. Esoteric Philosophy teaches that various grades of civilisations flourished on earth simultaneously in ancient cycles as they do now, at the same time tracts were inhabited by what are called savage peoples. However far back in time we go we encounter the phenomenon of civilisations flourishing and it would be better if instead of looking for origins of culture and high thought in primitive barbarism, the scholar of to-day began to look for that origin in civilisations higher and mightier than our own.—EDS.]

It has been well said that "Archæology is the most delicate chronometer for keeping prehistoric time." Ceramics, one of the most illuminating of its ancillary sciences, has proven to be the best chronological measuring rule; stratified ceramics have come to be the geology of archæology. Tombs are zoometers; numismatics is the grammar of ancient art; epigraphy is the time clock of ancient philology; paleography sets the index figure of ancient chirography. Let us claim, in a word, that Archæology is the panometer of ancient life, art, and civilization.

Digging up the past has long since ceased being a rich man's pastime. It has become the scientific duty of groups of properly trained men and women who are sent to various fields by universities or museums. Their work has added so tremendously to our knowledge of ancient Egypt, Mesopotamia, Palestine, Greece, and Italy, that it can be truly said that

we now know more about the early history, life and art of those countries than the ancient inhabitants themselves. It was scientific work that resurrected the Minoan civilization of Crete, the history of the Maya of Central America, and the importance of the great Hittite empire, all three long since lost in the oblivion of the forgotten past.

The two greatest, perhaps, and certainly the two most intriguing countries which are yet to yield their buried treasures to excavation, interpretation, and general knowledge, are China and India. For several reasons both countries have not much more than been archæologically scratched. Their distance from present expeditionary foci and their tremendous size are two of those reasons. In China there exists an intangible superstition against excavation based in the traditional worship of ancestors.

Some years ago, at about the time that excavators discovered at the edges of the Nile Valley under the



encroaching sand of the desert, artifacts that were indisputably dated as early as 12,000 B.C., I wrote that the remains and the artifacts of early man would soon be found in the valleys of all the great rivers in semitropical and tropical lands, in the valleys of the Hoang-Ho, the Yangste, the Ganges, the Brahmaputra and the Indus.

India is the next, and in all likelihood, the richest, archæological Eldorado. Harappa and Mohenjo-daro have already given an earnest of what is to come, and the farther in India excavation advances the more startling will be the discoveries. Most important, however, and also most interesting and promising, is the cordial co-operation and good will of the Indian Survey and its Trigonometrical Survey Office, and of the Government in general. With the generous help of the officials in China, Tibet, and India, Sir Aurel Stein some years ago made in his archæological, geographical and anthropological journeys, many interesting discoveries, especially along the lines of ancient trade routes, which when pushed to completion will tie up with the thus far undiscovered civilisations.

In the Eastern Hemisphere—not including Africa—three places have been claimed as the most probable sites of the so-called “cradle of civilization”. They are Armenia, the table-land of Iran, and the South Russian and Siberian steppes. The mineral wealth of Armenia has been the main ground for its choice. The rather easy slopes, westward into Mesopotamia, and eastward into India, have seemed to furnish natural paths for marauding or invading

peoples into more fertile territory. But granted that streams of early peoples did move out from these two places, all the facts we have, point to times contemporaneous with or posterior to the eastward infiltration of the Indo-Europeans from whatever place they may have come. The splendid expanse of country north of the Black and Caspian Seas, and embracing the Lakes Aral and Balkhash, extending, that is to say, from the Ukraine across the Don, Volga, and Ural, through Russian Turkestan to the Irtish-Ob River, is in every way fitted to be an early home of many people. There is abundance of room for family and tribal groups to roam about with their herds—the earliest form of wealth and means of subsistence of prehistoric peoples—with small fear of frequent collision. There is more than abundance of water and subsistence for flocks and herds. There are millions of acres of fertile fluvial and steppe land ready for farming when once the roaming peoples stop definitely with intent to settle.

Now let us turn to India, that tremendous central southward extending peninsula of Asia, nearly 2,000 miles in length and the same in width, and now containing one-fifth of the inhabitants of this modern world. Bending around India's northern border run the towering Himalayas and Hindu Kush, tailing off at Kabul in Afghanistan to run southwestward to the Arabian Sea in small chains of lower and less forbidding mountains. Beginning north of Mt. Everest and running south of Lhasa in Tibet runs a river eastward, which at latitude 96° breaks suddenly south through a

pass at the east end of the Himalayas, debouches into North India and then bends southwest toward the Bay of Bengal. This is the Brahmaputra. Coming southeast through North India, swinging several hundred miles below the mountains comes the lordly Ganges. In the valleys of these two rivers will come to light the remains of very ancient civilizations. If invading peoples came into Northeast India they must have come from Outer Mongolia and Sinkiang, and then via the Brahmaputra. Some people coming in from Burma is quite possible, but from China the ways are very difficult, and from both, the lure of warmth and fertility is absent, because in both Burma and China those natural blessings are and have always been *in situ*. Peoples coming in via the Brahmaputra from the northeast would have spread *up* the Ganges; those coming from the northwest would not have gone on to the Upper Ganges because they would have found first in their path a better and more luring way down the Indus.

Early peoples from the northwest, from South Russia, Turkestan, Iran, and Afghanistan, had a well known way into India. *We are forced to admit to early roaming prehistoric peoples a knowledge of rivers, mountain passes, and of fertile territory, far beyond that of practically all moderns, no matter how many atlases and geographies they have all about them.* Near modern Kabul invaders struck across through the Himalayas through the Khyber Pass, on past the site of modern Peshawar to the upper Indus River and down it, as it bends slightly west of south and rolls magnificently along through marvellous

fertility to the Indian Ocean.

The question naturally arises at this juncture whether invading peoples came into North India unhindered, and settled, or found there before them autochthonous or indigenous peoples with whom they fought, whom they subdued, or with whom they amalgamated.

That question cannot be decided. As far as we know now, all early invading peoples into any more alluring land have found—as tradition or man-made artifacts have proved—earlier people there before them. If peoples came into Northern India by the Khyber Pass and moved down the banks of the Indus they found plenty of what we may call natives already living there in possession. And that being so, what happened?

Modern comparative ethnology gives us provisional names for at least eight different racial strains in India. The ethnographers posit an influx in prehistoric times from Western Asia of races popularly called Dravidian. With the posited infiltration from the northeast of Mongoloids we have here nothing to do. We have of course nothing even approximate in date for these influxes of prehistoric peoples. It was certainly many centuries, probably millennia, before the van of the known Indo-European invasion arrived; that would be somewhere around 5000 B.C. The best the ethnographers can do at present is to call them Scytho-Dravidians of an Iranian type.

The first date admitted by history, for Northwest India, is about 320 B.C. when Alexander the Great arrived. From his meeting with the noble and

powerful King Porus we can posit centuries of civilization, before such a royal personage as Porus could have arrived at the estate in which he is represented.

The earliest date at which we arrive by archæological evidence, which much outweighs written historical proof, is approximately 3500 B.C. The undoubted evidence of the remains of great ancient cities in the Indus Valley has been best proven thus far by the excavations of Taxila, Mohenjo-daro, and Harappa, with the last two of which the name of Sir John Marshall is everlastingly linked.

In these three cities—only the fore-runners of scores of others to come—have been found objects that prove a standard of life as high, and probably higher, than in contemporaneous Mesopotamia or Egypt. Although the excavations have not yet been completed, it is clear that the present remains of 3500-3000 B.C. are above other older strata of civilization that will unquestionably date back yet other millennia.

Now, roughly chipped stone implements of paleolithic times have been found in large numbers in Southern India; both stone and copper artifacts of neolithic date, many comparable with forms already known in Western Asia and Europe, have been found all over India, but especially, thus far, in Eastern India.

Nothing, however, has been found anywhere, except in the valley of the Indus, that shows as high a stage of art and civilization as that which we can date positively as about 3500 B.C. Take the copper model of a two-wheeled cart found in a lower stratum

at Harappa in the Punjab; the terra cotta images dating earlier than 3000 B.C.; the personal ornaments of gold, silver, copper, carnelian, faience, tin, lead—nothing of iron—and the wheel-made pottery found along the entire length of the Indus Valley. Consider the cave paintings of neolithic and even of paleolithic times which show such undoubted artistic delineation and sense of colour. In all these pieces of early artistry we have, *not the beginnings* of a civilization, but the products of a culture that had to be thousands of years old before such work could have conceivably been done. But the best of such proofs, one left to the last, has been the discovery of over 1000 Indus Valley seals of steatite. The engraving in these seals shows not only hundreds of personages, deities, fauna and flora—and also a series of as yet undecipherable pictographic glyphs—but also gives us an artistic technique of a character higher than anything known, of as early or an earlier date. Perhaps best of all is the absolute fidelity in the delineation of the fauna of the Indus Valley and of other regions not too far distant. In some of the later work the designs of an architectural character, and the technical decoration of carnelian by calcining, and the treatment of glass, furnish interesting analogies between Indian and Mesopotamian design and work.

Shall we not say that early Mesopotamian and early Indus Valley civilizations both developed *in situ*, not dependent upon each other, but having intercourse with each other by commercial contact? Who will say as yet that the civilization of



the Indus Valley is not a locally developed part of the early chalcolithic culture which may well be associated with the so-called Mediterranean dolichocephals of South Asia and Europe ?

Taking as proved facts that the advance of art in Central America and the American Southwest depends in great part from the influx of one Indian tribe upon or into another ; the impress of Asia Minor Etruscans and of Greeks upon an Italian population already amalgamated by several previous conquering overlayers of peoples ; the ineradicable imprint of Hittites upon Syrian, Palestinian, and Egyptian life and art ; the Minoan-Mycenean flower of a magnificent culture fused with an Indo-European influx of waves of strong and wild barbarians from the north ; even the changing intricacies of cave, image, temple and palace architecture in medieval India : here we have a definite set of cultures which grew into form by the amalga-

mation of different peoples. We shall not go so far as to say that no good civilization, no splendid culture, no marvellous art, has ever been individualistic ; but we might almost so claim.

Enough has been discovered, enough can be reasonably deduced, however, to claim that there was in the Indus Valley an aboriginal population, which may have been in earliest times quite savage, but that it, when overrun, conquered, and amalgamated with invaders from other lands, proceeded with its own culture perhaps tinged with that of the invaders, and that it also fused with the newcomers in the creation and furtherance of the splendid civilization of which the cities and artifacts enumerated above are but a foretaste of what is to come, and which will help us assign to its proper place in the history of world culture, the early civilization of the Indus Valley.

RALPH VAN DEMAN MAGOFFIN

## THE REPROOF OF RIGHTEOUSNESS

[The psychical and mystical studies of J. D. Beresford form the basis of several of his novels. In this article he deals with a psychological problem of spiritual life.—EDS.]

I have often referred in these pages to the "unteachableness" of the mass of humanity, and suggested as some justification for dogmatic religions their adoption of a set creed of belief and morals that can be "understood of the people". The anthropomorphic god, the sublimated figure of father and teacher, can be comprehended by uneducated, or unimaginative, or unknowing minds because it is conceived in a three-dimensional temporal ideology and so can be translated in terms of material experience. The conception of a moral code, the observance or infringement of which will find reward or punishment, is of the same order. The child-mind, whether of the race or the individual, is able to understand such pictures as these, and no one will deny that they have served their purpose of imposing a degree of self-discipline on the adherents to those various religions of the world which differ one from another in what we can regard as only inessential details.

In the more primitive religions from which these concepts have evolved, even the mysteries did not rise beyond the level at which they could be ultimately expressed in a physical symbol. The savage haunted by the spirits of the dead, the pagan's reverence for his over-populated pantheon, still saw his gods and devils in human shape. But

the increase of learning, and the slow percolation of ideas expressed by such minds as, for example, those of the Greek philosophers of the fourth and fifth centuries before Christ, demanded that the sacred Mysteries should become increasingly abstract in conception. Moreover here and there inspired teachers had recovered out of their own inner knowledge some fragment of the truth contained in the ancient Mystery-Wisdom. A Gautama, a Lao Tse or a Jesus had come into the world and something of their teaching survived to stimulate the instructed minds of the few who succeeded them.

The influence that this inclusion of abstract, non-material concepts into the Christian religion, had and still has upon its followers is almost negligible in one respect. The representative minister of religion is as little able to expound the doctrine of the Trinity as the theory of relativity, and would still be unable to pass on his knowledge, if he had it, himself. Indeed, the search for priests in the Church of England who truly understood the occult teachings of Christ that are included here and there in the New Testament, would perhaps be almost as vain as Lot's search for just men in the Cities of the Plain. How many sermons are preached every year on the text "Behold, the Kingdom of

God is within you!" But in none of them will be found any approach to an exposition of the profound truth which it reveals. Such an interpretation would be utterly impossible to a congregation that had been taught to believe in the eternal perpetuation of individuality, represented by the artificial personality developed in a single incarnation. To interpret the true meaning of such a text would necessitate the denial of nearly all the teachings of the Christian Church.

There are, moreover, occasional sayings here and there in the Gospels that may escape the notice even of those who can recognise the occult source of many of Christ's teachings, and one such was recently brought to my notice by finding it in a novel. The author, Mr. Bertram Brooker, had read the text quite literally and used it as the message which his chief character, a religious reformer, had to give to the world. In this he was certainly justified, but after looking up the reference, which is to *St. John* xvi. 8, I found many points to reflect upon that it would have been impossible for a novelist to develop within the limitations imposed by the need to tell a story.

The statement, *tout court* is as follows: "When he [the Comforter] is come he will reprove the world of sin, and of righteousness and of judgment." Now taken as meaning precisely what it says, this sentence must be perplexingly obscure to the orthodox Christian, for it says that when The "Comforter", the Holy Ghost or Third Person of the

Trinity, shall come to earth he will "reprove" not only sin and judgment but *righteousness*. The first two terms are credible enough, but the last necessitates an absolute denial of commonly accepted values. It has, however, a perfect esoteric significance; but before I come to that, it will be interesting to take a brief glance at the context of this astonishing pronouncement.

The first point to be considered is the marginal suggestion of the alternative "convince" for "reprove". How does this—altogether apart from the consideration as to whether the original Greek could bear such a meaning—elucidate the passage? In its earlier use, to convince intended to overcome or vanquish, which strengthens rather than weakens the meaning of "reprove" in this connection. But the derivative use of the word, "To bring to acknowledge the truth of", ranges judgment with sin and righteousness among the eternal things, a reading sufficiently acceptable to orthodoxy, if we substitute the idea of Divine for that of human judgment. A paraphrase might now read: "When the Holy Ghost shall come he will bring to earth a full realisation of the meaning of sin and of righteousness and of the need for judgment between them."

But was that St. John's intention? Let us see what he has to say in the verses immediately following.

9. Of sin, because they believe not on me;
10. Of righteousness, because I go to my Father and ye see me no more;
11. Of judgment, because the prince of this world is judged.



Verse 9 presents no difficulty. Faith in Christ is held up as the single necessary virtue, lack of faith as its negation. And if the Churches were to accept the principle thus implied in its full application, and were able to practise it, we should have little fault to find with them.

Verse 10, though it completely upholds the esoteric reading which follows, seems to me incompatible with the orthodox interpretation of the original passage, set out in the suggested paraphrase above. Indeed, in that relation, it is very hard to make sense of it. Why should the world be "convinced" of righteousness because Christ has gone to his Father and will be *seen no more*? Finally, verse 11 falls a little short of its intention if we regard it as a persuasive argument. Should we believe more readily in the integrity of judgment, because the "prince of this world", or the Devil, is condemned, seeing that the best efforts of the Church have been directed to condemning sin from the first moment of its foundation?

The verse that immediately follows those quoted above, may, without undue prejudice be taken, I think, to show Christ's realisation of his disciples' inability to comprehend what he had already said. For was it not probably with a note of sadness, if not of despair, in his voice that he concludes: "I have other things to tell ye, but ye cannot bear them now"? To the disciples—even to the potential mystic, St. John—such a saying as this about the reproof of righteousness, must have appeared as hopelessly obscure. We are fortunate in that it should have been reproofed

in this case. How many other sayings there must have been which were never put on record!

The immediate esoteric interpretation of the text is obvious. Sin and righteousness appear as elements in the balance of opposites that characterises the state of multiplicity. In our present condition, one cannot be affirmed without the other. If there be sin there must be righteousness, and *vice versa*; and in the passage through matter we can, within certain strict limitations, make our choice for one or the other, for separateness or unification, for hatred or love, for the maintenance of individuality or the negation of self. But, ultimately, when in Biblical language "The Comforter is come", all these opposites disappear. Christ, the God in man, returns to his Father, that is, to Nirvana, and is "no more seen" as a separate entity. The many have been re-enclosed in the One; with the completion of the in-drawing breath all categories become meaningless, and all judgments impossible. The at-onement is completed, and heaven and earth have passed away.

Am I imposing too heavy a load of meaning on this simple statement? I think not. Jesus was never so far lost in the world, though he came near to it now and again, as to forget the eternal values. But if he had a thought of a finality beyond the limits of judgment, he must, also, have had a more immediate purpose in mind in speaking of that coming of the "Comforter", which the disciples believed to be quite near at hand. In that more immediate application, we may

read the text as a warning, with but one doubtful term. Disbelief and judgment are frequently reproved elsewhere in the Gospels, and are we to translate that third term as referring to the self-righteousness which, as in the parable of the Pharisee and the sinner, was so distasteful to Christ?

This provides an easy escape for the orthodox, but before it can be accepted at its face value, we must make some enquiry into what is meant by self-righteousness. Superficially we may agree that it corresponds to the "deadly sin" of spiritual pride. But it may be extended to cover the claim of any one sect to be the only true religion. Indeed any affirmation of righteousness, any claim of the individual or the congregation to spiritual enlightenment or moral "betterness", confutes itself. It is impossible to recognise the essential one-ness of all life, if we attempt at the same moment to grade it by the imposition of moral degrees. And it is in this sense that Christ's "Judge not that ye be not judged", must be read and applied. Righteousness, in short, may be the goal of those who aspire to soul-knowledge, but once it is attained it ceases to exist, as such, becoming absorbed with all other virtues and their correlative vices into the unity.

From this it appears that righteousness marks a stage through which we must pass on the earlier stages of the path, one of those exercises in self-discipline referred to in my first paragraph.

And since the object of all such exercises is necessarily held in the consciousness, it is impossible to avoid the final deduction that all righteousness in this connection may be called self-righteousness.

I believe that this antinomy was constantly in the mind of Christ, and that the passage taken as a text for this article was but one of many attempts to explain something that was, in effect, entirely incomprehensible to his audience. His return on various occasions to the simile of the child-mind represents one such effort. For the innocence of the un-instructed takes no heed of sin, righteousness and judgment. They are the artificial standards of this temporal, three-dimensional world, necessitated by the perpetual hallucination of matter. All a child's tendencies of love and hate, attraction and repulsion, are spontaneous, self-conscious, innocent. This condition is at once the genesis and climax of the search for wisdom. In between lies the age-long process of discipline through experience. But as a metaphor this figure of simplicity was well-chosen for any such as had ears to hear and an understanding to perceive. It must not be taken too literally since every child comes back with its burden of past guilt that can be lightened only by the renewal of effort. Nevertheless in that spontaneous innocence of the unknowing may be found a likeness to the all-knowing which shall ultimately reprove the world of sin, of righteousness and of judgment.

J. D. BERESFORD

# NEW BOOKS AND OLD

## CHRIST AND CHRISTIANITY\*

The common feature of these three books is their unanimous condemnation of the Christianity of the churches.

The late Mr. Kingsland did not belong to the category of writers who, while revealing the errors of a system, preserve a soft corner in their hearts for the religion of their birth. A fearless scathing opponent of "exclusive dogmatic proselytizing Christianity", he exposes the unreliability of the Gospels falsified by religious traders. Nor does he hesitate to call the New Testament an exceedingly human document, essentially Jewish and made to conform to the supposed prophecies of the Old. As a selection of miscellaneous writings from a large number of similar documents, the Bible was compiled by the early Church Fathers, many of whom were ignorant even of simple geographical, astronomical, and anthropological facts.

The Church claim of uniqueness is to-day rejected by every rational individual; it is completely overthrown by Mr. Kingsland who has amassed considerable evidence that the Biblical allegories of Virgin Birth, Crucifixion, Resurrection, etc., are pre-Christian, plagiarised from pagan scriptures and depending for their proper interpretation upon more ancient Truths. The writer shows also that both the early Jews and the Egyptians believed in immortality and that ages before Christianity man had discovered "the way to God"—a Way not only preached but also practised, e.g., by the Buddhists.

While admitting corruption and distortion in other faiths, Mr. Kingsland shows how the teachings of Jesus have

been "even more flagrantly treated in Dogma". An Occultist once stated that while other religionists can study with profit their own scriptures, the Christian faith is like a cut flower, severed from the plant on which it grew and from the root whence that plant drew its life.

In current usage the "Apocryphal" scriptures stand for rejected truths, whereas the Greek word "Apokruphos" referred to a work which contained a secret knowledge too excellent to be communicated to ordinary mortals. It being the aim of this work to point to the existence of Gnosis—not confined to certain Gnostic sects—its most important part treats of a definite body of Knowledge to be traced back to the remotest ages. In it all faiths have originated and its fundamental tenet has always been Man's Divine Nature and the possibility of his being fertilized with "the Heavenly Pollen".

Unfortunately, the controversy between Esoteric Christology and the literal interpreters of mystical allegories ended in the victory of the latter. The dominance of ecclesiastical Christianity finally suppressed Gnosis and plunged the world into the darkness of the Middle Ages. Yet they "could not altogether extinguish or overcloud that Light which has... always been accessible to those who diligently seek it". Gnosticism was not a heresy and a departure from Christianity—rather it was the travesty of Gnosis which resulted in the downfall of Christianity. The Essenes were certainly Gnostics whom Jesus very probably contacted; yet they are conspicuous by their absence from the Bible.

\* *The Gnosis or Ancient Wisdom in the Christian Scriptures.* By WILLIAM KINGS-  
LAND. (George Allen and Unwin Ltd., London. 10s. 6d.)

*The People's Jesus.* By FREDERICK J. GOULD. (Armored, London. 1s.)

*The Religion of Jesus.* By J. C. KUMARAPPA. (The Hindustan Publishing Co. Ltd.,  
Rajahmundry. As. 4 or 8d.)



What the *Zohar* is to the Old Testament, that the *Pistis Sophia* is to the New, surpassing any of the Canonical Gospels and containing the Mysteries disclosed by Jesus to his disciples. Herein one finds mention of Reincarnation, the "lost chord of Christianity".

Paul is differently valued among the several sections of Christianity, but Mr. Kingsland regards him as not only a great exponent of Christianity but the only one who had any understanding of the esoteric significance of the Gospels, though his Epistles are full of contradictions and hence cannot be accepted as written entirely by himself.

As a student of Theosophy Mr. Kingsland refers to *The Secret Doctrine*, one of the tasks of which is "to rescue the archaic truths which are the basis of all religions; and to uncover to some extent, the fundamental unity from which they all spring". Its study throws light not only on the Bible but on all scriptures.

Mr. Kingsland's book is not scholarly in the sense of being interesting only to the academician. In spite of the death of the author unfortunately having prevented an intended revision, the book is instructive. It not only deals with the Christian scriptures, but also traces the evolution of religion from primitive times and Mr. Kingsland's various definitions of that much-abused word are noteworthy. He is of the opinion that there was an actual historical Jesus, an Initiate, but he finds the strongest evidence of this in his sayings and not in those portions of the Gospels which purport to give the incidents of his life. This book is not written to upset the faith of any one, for, as is truly remarked, "It is useless to offer this deeper knowledge to those who have not perceived the limitations of what they already possess."

Mr. Gould's book is singularly devoid of any divine element in reference to the Bible. He is concerned with tracing the development of the New Faith from the earliest times. The people's Jesus is entirely human, an image coloured by the feelings and passions of the common

people. He arose as the result of a social revolution—a desire seething in the hearts and minds of men for "a spacious kingdom of Heaven" as the Mighty Roman Empire was on Earth. In this book we contact the soul of the people as it was, and as it gradually altered, moulding in its turn the Jesus faith.

Christianity is, like poetry, the author thinks, a cultural necessity, but not one to which we turn to solve our sexual, educational, economic and political problems, a view which will hardly be accepted by the "Faithful". The mistake of Christian institutions has been their maintenance of miracles and myths, thus preventing millions from comprehending directly fundamental moral values and the ideas of hygiene, abolition of poverty, universal fellowship, etc. While much that is stated by the author is true, we cannot agree that the Teacher and Teachings of Christianity are *entirely* the result of human imagination or that the several Gospels portray nothing save the mental complex and the psychology of the century. This little book though very human is not enlightening.

Mr. Kumarappa's *Religion of Jesus* comprises three parts: (1) a paper he read at the Parliament of Religions in Bombay in May 1936, (2) an address on conversion delivered before the Council of the Federation of International Fellowship, Wardha, and (3) the report of the author's correspondence with the Reverend Dr. F. Westcott, Lord Bishop of Calcutta and Metropolitan of India, at the commencement of the Satyagraha Movement inaugurated by Gandhiji. In the first paper he examines this "smug comfortable selfish individualistic religion seeking its own gain", as preached and practised by its votaries. His reference to the Church as more of a "White Club" than a house of God is significant, while his challenge to the "intermediaries" to exhibit the hall-mark of their close communion with God cannot but remain unanswered. Setting aside ideals where personal interest is at stake, the Church has entered into an unholy alliance with the state with the result

that the pure religion of Jesus, which is one of true service, is entirely ignored.

This fact is brought out in Mr. Kumarappa's letter to the Bishop, who turned down the simple request that the Churchman urge the Government to use more humane and non-violent methods to meet the pacific actions of the Congress. An interesting correspondence ensued—the Bishop quoting scripture to show that the Bible does not countenance rebellion, and Mr. Kumarappa proving that Jesus had not hesitated when need arose to act against the established order of things.

The fallacy of conversion, which receives no support from Jesus but, on

the contrary, is condemned by him, is brought out in the second paper. A literal and a symbolic interpretation of a passage attributed to Jesus convey two different truths—the missionaries conveniently adopting either when suitable to their purposes.

Each of these books contains its own message. *The People's Jesus* portrays the intelligence and behaviour of the common folk; *The Religion of Jesus* points more to the defects of modern Christianity; while Mr. Kingsland's work is the result of a study of the Hidden Gnosis underlying the Christian scriptures.

DAENA

*Damien the Leper.* By JOHN V. FARROW. (Burns Oates and Washbourne Ltd., London. 7s. 6d.)

Father Damien's name is known the world over as that of the devoted Belgian priest, born of peasant stock, who spent the best years of his life in ministering to the leper colony at Molokai in the Hawaiian Islands. He landed in the colony in 1873, and died of the dread disease of leprosy in 1889. Mr. Farrow has given us in this volume a moving record of a saintly and heroic life, and, in the telling, we are grateful to him for including Robert Louis Stevenson's famous defence of Father Damien, written in 1890. We are told of the childhood of the great man in Belgium, his innate love of solitude, his appeal to be allowed to go to the islands in place of his brother, who, because of illness, was unable to make the voyage, of his prodigious capacity for manual labour and his faithful endurance of the most ghastly sufferings and sights, and of that strange phenomenon that accompanied his death—the disappearance of all signs of leprosy from his face. No one could possibly rise from a perusal of these pages without echoing Mr. Hugh Walpole's words in the "Foreword": "Now that I have read this book I feel that I have Damien as a companion for the rest of my days. This is an addition to one's spiritual experience."

Father Damien is one of those great individuals who cannot be claimed as an exclusive possession by any sect or country; he belongs to the world. His own life of uttermost simplicity and supreme devotion, coupled with a complete practicality in all the ways of our common human life, compels a universal response from the highest in every man, without distinction of race or creed. In his own ministry amongst his unhappy flock he made no distinction between Roman Catholic and Protestant. In a complaint to his brother for allowing a letter of his to be printed in a missionary journal, he wrote: "I want to be unknown to the world." After he had contracted leprosy, he wrote to Dr. Arning: "I would not have my health restored to me at the price of my having to leave the island and abandon my work here." In an eloquent tribute to the people of the islands, he wrote: "They do not seek to amass riches... and are ready to deprive themselves even of necessities in order to supply your every want." It is amongst these people to whom the so-called "civilized" white man had introduced the disease, that Father Damien found his real home. And it is of this noble man that H. P. Blavatsky wrote: "He was a true Theosophist, and his memory will live for ever in our annals."

B. P. HOWELL

*Adonais : A Life of John Keats.* By DOROTHY HEWLETT. (Hurst and Blackett, Ltd., London. 15s.)

This book calls itself "the first popular and human book on Keats the man as distinct from Keats the poet". That the distinction is impossible to make does not matter very much, seeing that the book is a good one. Miss Hewlett has taken the pains to master her material. Two sections in particular deserve praise : the account of Keats's boyhood and adolescence, which is carefully reconstructed against a well-studied social background, and the final chapter describing (Keats's "posthumous existence" (as he called it bitterly) with Joseph Severn in Rome.

For some reason, it has become the fashion of late years, when there has been an immense increase of interest in Keats, to do much less than justice to Joseph Severn. That the young painter's devotion was slighted may have been due to a natural reaction. Severn lived long, and became famous chiefly because of his connection with Keats ; he became garrulous and sentimental as well. In their very just revulsion against the current sentimental image of Keats, which Severn helped to create, Keats's admirers of a later generation have been inclined to underestimate the reality of his young friend's devotion. I can speak from experience in this matter : for I have been guilty of great impatience with Severn.

I am the more grateful to Miss Hewlett

for telling this most painful part of Keats's story over again, and telling it so well. However sentimental and garrulous Severn may have become in his old age, his setting out for Rome at a moment's notice to minister to Keats, first during a grim and long-drawn-out voyage, and then during the brief weeks of his final decline, was the act of a hero. The situation of these two young men at Rome, total strangers in a city with an almost mediæval fear of infection, was terrible ; and sometimes Severn came near to breaking under the strain. "It would be second death to me", said Keats to him one day, "if I knew that your goodness now was your loss hereafter." It was not ; and one is glad to think it was not. One is glad likewise to know that Keats was a man who could inspire such devotion in one who had not hitherto been an intimate of his.

The story of Keats has only to be simply told, with purity of intention such as Miss Hewlett's narrative reveals, to make an indelible impression. It stirs us with thoughts beyond the reaches of our souls. It awakens all the spiritual reverberations of supreme tragedy ; it is intolerably painful, yet it leaves behind it a peace which passes understanding. Almost certainly it is the most purely painful life-story in all our English literature ; yet the effect is truly heroic. "Come, come ; no time for lamentation now, nor much more cause." Miss Hewlett has told the great story worthily.

JOHN MIDDLETON MURRY

*The Man Inside.* By V. F. CALVERTON. (Charles Scribner's Sons, New York. \$2.50).

Not the least significant thing about this odd, but also oddly interesting, "novel of ideas" is its authorship. Mr. V. F. Calverton is a well known American Marxist writer. His *The Liberation of American Literature* and *The Passing of the Gods* were respectively Marxist interpretations of literature and religion, able in very many respects, broad-minded too, and cutting deep in dealing with

what may be termed the physical "body" of both these manifestations of the human spirit, yet limited and distorted by an over-exclusively materialistic outlook.

I have no reason to suppose that he has retracted any of the views expressed in these works, but *The Man Inside* marks a long step forward. It is an odd book—a semi-philosophical treatise (I use the term in non-technical sense) cast in the form of an adventure story, telling how the narrator, weary and despairing



of Western civilization, lost himself in the South American jungle and there encountered a white miracle-worker, whose acts and discourses, with the narrator's commentaries on both, provide the main mental substance of the volume. The large effort of the book is an attempt to come to grips with the nature of life in order to change it, its specific remedy the need of the "man inside" (the psychological being, mental, spiritual, what you will) to control the "man outside" (the physical being and, with that, environment), its asserted means the—at any rate in the West—largely unsuspected power of mind and will to act on the body curatively and changingly. Fear, and above all the fear of personal death, has to be obviated. Unless the West, it is implied, can break its materialistic chains, in part at least by the aid of Eastern enlightenment, there is little hope for its long survival.

The prime basis of Mr. Calverton's view-point would seem to be a study of hypnotic phenomena, though he builds upon that a tower touching much higher levels. Where his form proves possibly an ill-chosen one is in the facts first that one wants a fuller documentation of the originating material and second that the ideas prove so engrossing that the framework of story, obtruding several sudden bursts of incident towards the close, becomes an undesired interruption.

This is, partly because of its restricting form, partly because its scope is so very much narrower even in intention, a much less important book than Mr. Gerald Heard's *The Third Morality*; nevertheless there are many parallelisms of thought between them, which set down by such widely diverse and un-associated individuals, serve to illustrate the awakening of the informed Western mind to possibilities it has too long passed brusquely by.

GEOFFREY WEST

*Plato's Conception of Philosophy.* By H. GAUSS, Ph. D. (Macmillan and Co., London. 6s.)

The classics of Plato, even as those of the Indian Darsanas (the six schools of Indian philosophy), must be admitted to serve as a standing source of inspiration to constructive metaphysical interpretation. This, whether or not one agrees that the career of European philosophy, since the heyday of Hellenic thought—on which the former is largely based except where it coquets with the concepts of modern science—has been identified with periodical forgetting of the essentials of the Platonic philosophy and their subsequent rediscovery.

No wonder, then, that Dr. Gauss has felt it necessary to define real Platonism and to point out that if at least some few live in accordance with it it may be possible to save "our civilization, which frittering away its energies...has become increasingly hollow in those places where it ought to have its centre of gravity". Explaining that Platonism is "not a philosophy of the *summum bonum*";

again, "not comparable to medieval *Summa*" and "not an early anticipation of Kantian epistemological criticism", Dr. Gauss concludes that it is "not a body of results" but "a mode of life".

For centuries almost beyond count Indian philosophy, embodied in the *Upanishads* and later systematized into the different schools, has been emphasizing that the philosopher's goal is a life lived in the light of spiritual realisation. But "love of truth", the "tribunal of our moral and intellectual conscience", and like expressions used by Dr. Gauss do not carry us very far, because we are to-day witnessing spectacles like those in stricken Spain, brought about by somebody's "love of truth" and "moral and intellectual conscience".

I cannot see why Dr. Gauss makes much of the fact that "to Plato philosophy meant not a doctrine," as there could be no harm in a thinker developing his own system of philosophy or body of doctrines. In Indian philosophy there is no opposition between a system of philosophy and a mode of life. They

stand or fall together. Indian philosophers took the correct psychological view and never separated thought, word and deed (*Manas, Vak* and *Kriya* or *Karma*). If, as Dr. Gauss would have us believe, "philosophy is essentially nothing but a sincere love of truth" or "a vocation for life", there is surely no need to fight shy of system-building, as knowledge is an indispensable preliminary to conduct. Indian philosophy, in the sense of *Brahma-jignyasa*, quest after Ultimate Reality, indicates a unity of threefold movement in the directions of Knowledge (*Jnyana*) or logical system-

building, right conduct or volition (*Kriya*), and the characteristic emotional reaction from a life harmoniously lived (*Ichha*).

The interpretation attempted by Dr. Gauss of the "*philosophia perennis*" of Plato betrays the proverbial Achilles' heel in the familiar spectacle of conflicting courses of action pursued in the name of Truth by adherents of divergent ethical standards. I do not, however, hesitate to compliment Dr. Gauss on the extraordinary clarity with which he has handled a difficult subject.

R. NAGA RAJA SARMA

*Phallos and Graal*. Tract Eleven, with a Backbone Index. By ALFRED HY. HAFFENDEN. (C. W. Daniel Company Ltd., London. 2s. 6d.)

The title *Phallos and Graal* is a challenge to the imagination, bidding it set forth on a crusade, and to have the book specifically "*Dedicated to My Self*" indicates the battle field. It is gratifying to see this clearly stated on the fly-leaf, as it is to find the "Backbone Index" at the end, that indispensable summary of any worthy book worth what Haffenden calls in his foreword, "patience, deliberations, retracements, repetitions".

At once the romance of the "Sangreal" comes to mind, as pictured through Sir Thomas Malory's *Morte D'Arthur*, the virgin spirit of Gallahad who through the purity of his heart could see God. This is implicit in the word *graal* by Mr. Haffenden's definition :

It (the graal) is life seen spiritual, human life as God, co-ordinating life individual and civic. It is the living Light of brain consciousness, Fount of enlightenment, Star of human will... Life is many, yet Light is one : and Love is all.

Thus it is the old, eternal quest of union with the Divine. The graal is the divine law itself seeking the divine, the ultimate problem of life in each individual who is his own criterion within his distinctive consciousness.

Mr. Haffenden turns to the familiar

theme of Plato's *Republic* and takes his stand with society as opposed to the state, maintaining that society could be kept in order by love and justice and that the reason a state must have armaments is to enforce injustice and wrong upon ignorance. He maintains that the true internationalists are the capitalists. While fostering nationalism in the ignorant, the capitalist follows international dealings, as though aware that life is based on love, justice, goodness, beauty, truth.

According to him the ideal is the real self and by imagination the idealist becomes the true realist, with ever growing vision.

He has much to say about the natural divisions of man's life according to the laws of the planets and marks it into stages not unlike those in the ancient Hindu culture ; the four ashrams. (1) brahmacharya, (2) grihastha, (3) vana-prastha, (4) sannayasa.

After parenthood comes the withdrawal into himself. Adult life is short, the opportunity must be seized, the human lies midway, the bridge, the pontifex and as the mind is its own place it *must* make a heaven, it *must* find truth here and now. Life must become an eternal song, joyous all along.

Through the eternal choice between good and better, the outside evolution can take any form that allows leisure and space, to realize the ultimate meaning through the power of imagina-

tion.

The phallos section of the book is interesting. *She*, the feminine, is called potency, mystery; *He*, the masculine, Mr. Haffenden names manifestation, splendour. He points out that meaning is experiential, imagination spiritual; thus one is brought to *spirit* and *matter* after the Shakti-Shākta manner.

The dogmatic manner of presentation

of this book may irritate some readers of this earnest thinker. The long, unbroken paragraphs make close reading necessary to catch the meaning, but Mr. Haffenden seems to be writing to *himself* to find the truth within him, and the great privilege of friendliness is to be allowed to read over his shoulder with him.

AELISAH BREWSTER

*Sugar in the Air.* By E. C. LARGE. (Jonathan Cape, Ltd., London. 7s. 6d.)

This is a simple story done in the intimate manner of a biography. It covers the life of a talented and ambitious youth from one point of unemployment to another, incidentally revealing the true nature of Big Business and of our industrial civilisation. The tranquil laboratory adventures of Charles Pry, an engineer employed by Hydro-Mechanical Constructions Ltd., who, thanks to the vagaries of our joint-stock companies, finds himself obliged to turn scientist and work on a new food synthesis from the air, are chronicled with a quiet realism.

The theme is of absorbing interest. Pry achieves his goal, step by step. He extracts food from the air, aided by his own common sense and flashes of intuition, and by Dr. Zaareb, the pure scientist with his mysterious "blue catalyst". But Pry strenuously achieves only to fail in the end owing to the greed and stupidity of the Board of Directors and the parasitical structure of industrialism. Thus a superb contribution is withheld from the service of man owing to the perversity of Big Business.

The volume is full of the little side plays of life which reveal character in action. Mr. Large's narrative, like a hill stream, eddies round little psychological incidents, lingers here and there lovingly for a while, and seeks to interpret rather than merely to describe life.

*Sugar in the Air* is a success as a story in spite of the obvious difficulties of the theme. The characters are well drawn: Mr. Large has courageously split himself into the two main characters:

Mr. Pry and Dr. Zaareb, the pure scientist, who like a *sanyasi* gives his all to the service of man without any thought of gain to himself. Does the flower refuse to secrete the honey because of the exploiting bee? Or the bee to store it in the honeycomb because of exploiting man? I like Dr. Zaareb. He vitalises the story. He gives it atmosphere.

Pry is good. Mary is good. But in this story of pure scientific adventure Pry and Mary as husband and wife, with a child at some stage of relative opulence seem to take away something vital from the tragic splendour of the whole theme. It does not sublime. Realism is art. But photographic realism which dominates in many ways the bulk of modern fiction, even if true to life to the minutest detail, fails to liberate the creative force, as rain fallen amidst thickly wooded, low shrubs stagnates and sinks and cuts no course of life across the plains.

I should like to see Mr. Large's art harnessed to a purely social theme, with its psychological wealth relieved of scientific erudition but not equipment, and his fancy buzzing like a bee amidst lotus ponds in the freshness of morning sunlight. He will then treat much more effectively this muddle-headed and deceitful world that gives to its scoundrels the palace pomp of Agastral House and Chrysler cars, and condemns its poets, philosophers and scientists to go on foot on cinder tracks and live in cells. Mr. Large is master of a gentle and sly humour. He has gifts to place at the service of art.

K. S. VENKATARAMANI



*The Art of Life.* By COUNT HERMANN KEYSERLING. Authorised translation from the French by K. S. SHELVANKAR. (Selwyn and Blount, London, 15s.)

Count Keyserling declares that this book holds the key to the understanding of his whole life work. The title is well chosen for the theme, which unites sixteen essays on such diverse subjects as "Philosophy Is an Art", and "On the Future of the Mediterranean Civilization". The former is from his first lecture, delivered in 1906. He refers to the inclusion here of four of these early essays as having been made "to show the intrinsic consistency of my approach to the realization of the spiritual life".

The basis of his thought he describes thus :—

I have always, first and foremost, believed in "polarisation" as the door of access to true knowledge, hence in what I call "polyphony", and in a form of concentration which is different in kind from that which the word usually denotes... Finally, it is one of my fundamental convictions that not only philosophy but the whole realm of human life itself... belongs to the plane of Art.... Beauty and Truth have altogether different roots, and it is Beauty and not Scientific Truth which represents on all planes the highest ideal of human perfection. All these fundamental premises of my understanding of Philosophy and Life have never been explicitly stated before.

Polarisation is conceived by him as a relationship in which each being realises that which is complementary to itself. It implies a spiritual giving of oneself, integrally, to the not-self, to life and to the Divine. The human being cannot be considered in isolation—never being sufficient unto himself. Furthermore, "there is always a whole anterior and prior to its parts." "Woman is the Virgin-mother of the Spirit not only by virtue of her need of a complement, but also because of her elementary leaning towards *discrimination* and *selection*." Every new creation is the product of polarisation.

The most fruitful polarisation to which I have so far submitted myself was my polarisation with the continent of South

America. The soul of this primordial continent over which the spirit has scarcely descended, evoked in me for the first time a clear consciousness of the Earth... I felt myself being reborn in the literal sense of the word, re-born as a man with a new consciousness, vaster than the old.

Polyphony produces that higher significance which comes from polarisation through a greater range of contacts ; corresponding to the orchestrated music, as distinct from that of one instrument. It is the faculty of being and thinking in different ways, and makes possible the attaining of spiritual levels of a superior order. Conferences which are "orchestrated" by this principle can gain a higher synthesis.

The brief essay on concentration emphasises the greater spiritual value of the implicit as opposed to the explicit : as an illustration the power of poetry to arouse our intuition, through what is implicit, is cited.

But the basic theme of this book is that Beauty represents the highest ideal and that the whole realm of human life belongs to Art. These great truths in their profoundest sense are found in the Hindu conception of life as the *Lila* or Play of the Divine, as the Dance of Shiva, as the music of Krishna's flute : we see the Divine as the Artist, and that we ourselves should be co-players with Him ; then are ugliness and suffering understood and the world is overcome.

Although Count Keyserling at some length attempts to refute the Platonic doctrine of the unity of Goodness, Beauty and Truth, does not his general teaching give it support ? Thus we find him asking : " But what is truth, if not one particular form of the æsthetic perfection ? " Or again, of Beauty : " For the general perfection which the latter implies is bound to re-awaken slowly, but inevitably, the longing for *all* forms of perfection." " In the world of Spirit all ideals are directly inter-related." Where could the unity of Goodness, Beauty and Truth be better expressed than in the life of the Saint as he describes it ?

Let us then state the problem of the Art of Life in all its depth and generality. We

cannot do better, to that end, than begin by raising this question: Who are the really happy and blessed among men? The answer leaves no room for doubt. They are those who have, from within defeated, mastered, and asserted their dominance over very difficult... external conditions. The prototype of the blessed on earth is the Saint...there never was an authentic saint who did not radiate happiness... Now the life of a saint, considered from the point of view of Nature—what is it if not an artistic masterpiece?... No vital manifestation of any importance to the

moral consciousness is abandoned to its natural inclinations: every movement is governed by a principle which penetrates all, as the poet's inspiration penetrates a pile of words to co-ordinate some of them according to some pre-conceived rhythm.

In line with the great mystics he declares:—

Spirit is indeed entirely free in itself and on its own plane. But in the world of phenomena, it is never free save as the creative artist is free.

E. H. BREWSTER

*The Root of the Matter.* Edited by H. R. L. SHEPPARD. (Cassell and Co. Ltd., London. 5s.)

The five thoughtful contributions to this volume represent honest attempts to uncover the root of the prevailing chaos and, from diagnosis of our present ills, the writers proceed to suggesting remedies. Each deals with a field of his particular interest: J. D. Beresford writes on "Human Relations", Lionel Birch on "Politics", J. S. Collis on "The Poetic Approach to Reality" (in which he brings in his study of Job which appeared in *THE ARYAN PATH* for May 1937), H. W. Heckstall-Smith on "Education" and the Editor on "Religion".

They wrote without mutual consultation. They point to diverse ills, but though the prescriptions are differently worded there is a surprising agreement upon the remedy being no new-fangled nostrum, but a panacea known for ages.

Mr. Birch drives home convincingly his argument for Socialism and a People's Front. His treatment is most objective but, though he approaches the problem from outside, his insistence on political activity is rooted in his conviction of the divine potentialities latent in each man and the necessity of "working for their release".

The other writers, granting those divine potentialities, come even more squarely to the point that the necessary change in conditions can come only from a change in inner condition and in attitude to those around us, from what, Mr. Beresford points out, "is often called 'a change of heart'".

To Mr. Collis "to keep growing" seems to be the root of the matter, to keep alive one's sense of beauty and wonder, "to keep awake and for ever enriching ourselves". But the need for communion of souls he sees as *the* need, for which he looks to the revival of the religious spirit.

Mr. Heckstall-Smith describes the educational situation and makes concrete suggestions for the altering of external conditions, but he sees "the progressive alteration of individuals" as the root of the matter.

Canon Sheppard stresses the same point in an essay which, however, for all its breadth and tolerance, for all its insistence on getting back to the fundamentals of Christ's teaching, at times falls into conventional doctrinal attitudes, and brings in the fallacy of "forgiveness" in a particularly dangerous form ("God forgives the great sinner as readily as the petty sinner: and the greater the sin the sweeter the forgiveness"). But for him, the whole solution reduces itself to the last commandment of Jesus, that we love one another.

For the individual to realize the divine in himself and to express it seems to be the common as it is the essential ingredient in the panacea which each of these writers offers us. Does not that very unanimity of perception of five men with such a variety of background and approach hold in itself a hope that enough individuals may grasp and try to apply that truth in time to save modern civilization?

E. M. HOUGH

## ENDS AND SAYINGS

Translated from the Arabic, the book *Maxims of Ali* is dedicated by Mr. J. A. Chapman to Sayyid Abu Muhammad, Khan Bahadur, who in his Introduction rightly commends this compilation as a "great literary service rendered to the English-speaking world". "Ali, the son-in-law of the Prophet Muhammad, is the greatest hero of Islam." A compilation of these was made by the Arabic scholar, Sayyid Razi. From his work, the *Nehjul Balagha*, many scholars have culled and published collections of short sentences from time to time. This English rendition of the Maxims, one among the many existing translations in several languages, contains an appreciative foreword in Urdu by a prominent figure in the Muslim religious world.

Within the compass of this small but inspiring book is contained instruction upon practically every aspect of true morality, which is one and the same for all times and climes.

This little volume, which can be described as a handbook of practical guidance to the art of right living, will prove valuable to all who try to honour Truth by use.

The following few gems, selected at random, will indicate the wealth of the wisdom of Ali.

1. Whosoever knows himself well, knows his Maker.

2. The world is like a serpent ; its

touch soft, but its bite mortal.

3. The enjoyment of this life is like thy shadow. If you stop, it stops ; try to overtake it, and it moves on.

4. It is in life's vicissitudes that one judges the worth of men.

5. The worst man is the one who sees himself as the best.

6. The Egotist doesn't see his own defects : but, should he learn the excellence of another man's character, he will be offended by what he now feels as lacking in himself.

7. Do not hate what you do not know ; for the greater part of knowledge consists of what you do not know.

8. The educated man sees with both heart and mind ; the ignoramus sees only with his eyes.

9. Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

10. Whoever has the power of reflection, draws a lesson from everything.

11. Guard your head against the stumblings of your tongue.

12. The heart is the treasurer of the tongue, and it, the interpreter of the man.

13. Consider not who speaks, but what is said.

14. Be on your guard against listening to exaggerated praise of yourself ; an odour spreads therefrom that corrupts and debases the heart.

15. One reaps as one sows, and one is rewarded according to what one has done.

16. Great qualities confer nobility, and not the decayed bones of ancestors.

17. Anger is a species of madness, since repentance succeeds to it ; or if it does not, it means that the madness is too firmly established.

18. Whosoever aspires to reach high places must subdue his passions.



# THE ARYAN PATH

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Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection. —*The Voice of the Silence*

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VOLUME VIII  
January-December 1937

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THEOSOPHY CO. (INDIA), LTD.  
51, Esplanade Road  
BOMBAY



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